FOR REFERENCE

T TO BE TAKEN FROM THIS ROOM

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

February 1926

IMPORTANT NEW BOOKS

In the Realm of Religious Thought and Practice

RELIGIOUS THOUGHT

RELIGIOUS ASPECTS OF EDUCATION

J. C. Roper. $1.50

Marked by erudition, scholarship, candor and impartiality, this book is heartily recommended to all who are interested in the complex relation of church and state, as well as the sound moral education of our youth.

POPULAR AMUSEMENTS, DESTRUCTIVE AND CONSTRUCTIVE

Phipps and Roberts. $1.50

The need for wholesome recreation and the prevalent craze for destructive forms of commercialized amusements have given the incentive for this thoroughly enlightening and instructive book.

THE MISSIONARY EVANGEL

Bishop E. D. Mouzon. $1.50

This book comprises the Fondren Lectures for 1925 delivered by Bishop Mouzon before the students of the Southern Methodist University. Press reports and personal comments proclaim this series of lectures as of exceptional interest, profound thought, eloquently delivered and containing inspiration and instruction which should be given to all the Christian world.

SERMONS

THE VILLAGE TRAGEDY AND OTHER SERMONS

Clovis G. Chappell. $1.50

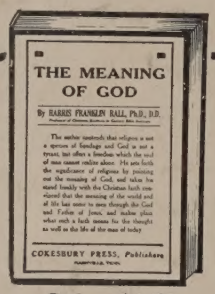
These sermons are on living themes and throb with sympathy and understanding. They are presented in a beautifully simple and earnest fashion that at once convinces the intellect, profoundly stirs the emotions and moves the will to action.

JESUS THE PIONEER, AND OTHER SERMONS

Umphrey Lee. $1.25

Presentations of present day problems that bring out the fact that the Bible contains the solution for them all. It is not a book whose principles are given for a bygone age but it as up-to-date as the morning newspaper, and as real as the problems that confront us.

A message far-reaching in importance!



Price $1.50

The Meaning of God

By HARRIS FRANKLIN RALL, Ph.D., D.D.

Professor of Christian Doctrine, Garrett Biblical Institute

THE substance of this volume was presented as a series of lectures on the Quillian Foundation at Emory University. It is not the author's aim primarily to furnish a philosophy of religion. Neither is it the aim to defend or expound traditional theology. He takes his stand frankly within the Christian faith, convinced that the meaning of the world and of life has come to men in the God and Father of our Lord Jesus Christ.

MISSIONARY MESSAGE OF THE BIBLE

Edmund F. Cook. $1.00

Brings out the fact that the Bible is God's missionary message to the world by a study of God's purposes as unfolded in the Old and New Testaments and delivered through the great men whom he chose to carry out the plans, ending with Christ and his mission on earth.

THE RURAL CHURCH AND SUNDAY SCHOOL

THE SMALL SUNDAY SCHOOL, ITS PLAN AND WORK.

L. F. Sensabaugh. $0.60

The author has been guided by his own experience as superintendent and teacher in the very small Sunday School and as a conference superintendent whose work included several hundred small Sunday Schools. This text has been prepared with the very definite purpose of helping that large number of officers and teachers who are laboring under handicaps, physical and otherwise, that are peculiar to the small Church.

A NEW DAY FOR THE COUNTRY CHURCH

Rolvix Harlan, Ph. D. $1.25

Dr. Harlan writes not from an academic or theoretical interest in his subject, but out of his large experience as one of the foremost leaders in the field of country church work. The book is thoroughly practical and at the same time markedly inspirational.

METHODS

THE REVIVAL

W. A. Tyson. $1.50

It is more difficult to secure preachers who have the baptism of the evangelist than it is to fill the places of honor and responsibility to our communions. Along with this difficulty is the urgent demand for such preachers anointed of the Holy One, sound in their thinking, discreet in their behaviour, fruitful in their works. This volume shows how to remove this difficulty and to prepare those who shall see in it their opportunity.

PROJECT METHOD IN RELIGIOUS EDUCATION

Mason Crum. $1.50

With an Introduction by Arthur Weigle

An invaluable aid to teachers and preachers —and a theory that can be put to practical use. Interesting to read, wonderfully suggestive and helpful.

TRAINING JUNIORS IN WORSHIP

Mary Alice Jones. $1.00

A practical study in developing and training the devotional life of boys and girls in the Junior Department of the Church School. It is the only available treatment of Junior worship that covers the field thoroughly and practically. A carefully selected bibliography is given with each chapter.

PUTTING IT ACROSS

William Herman Leach, Ph. B. $1.25

Dr. Leach shows why some organizations succeed and some do not; why some men are born leaders and others are never more than followers. How to make voluntary organizations succeed is the theme and his wide experience in this work makes his book the product of the firing line and not of the cloister.

DEVOTIONAL

WHAT JESUS SAID ABOUT HEAVEN

J. T. Whitley. $0.75

The author has gathered together all the passages of the four gospels in which Jesus spoke about Heaven and has classified them under appropriate headings giving a simple and straightforward interpretation.

APOSTLES' CREED: A ROMANCE OF RELIGION

A. T. Abernethy, D.D. $0.75

The purpose of this book is to bring the spirit of the Creed into the minds and hearts of the people and break away from the cold formalism with which the Creed is recited each Sunday.

THE SERMON ON THE MOUNT

Isaac C. Jenkins. $0.75

A plain and scholarly exposition of the greatest recorded sermon. Mr. Jenkins illuminates the text with telling illustrations.

THE MOST DYNAMIC THING IN THE WORLD

A. T. O'Rear. $1.00

That there is value in prayer is clearly seen from the fact that men the world over have continued throughout the ages to pray. Dr. O'Rear shows that the heart is always made better through prayer and that prayer is also a practical means of achievement.

ENTERTAINMENT PLANS

PHUNOLOGY

E. O. Harbin. $1.50

This book is a thoroughly practical guide for both the game master and players for either indoor or outdoor use. In preparing the matter for these pages Mr. Harbin has met the need for many thousands of young people's organizations. He has not done his work from the standpoint of the theorist, but from that of a successful, practical worker, who has specialized in his subject and knows exactly what is available for his purpose It is a complete compendium of games for people of all ages. Completely revised. Index added.

LITERARY PROGRAMS AND DIVERSIONS

Mrs. Maud B. Little. $1.50

A collection of programs for every month in the year, with suggestions for carrying them out. These can be used just as they are, or some numbers may be omitted, as desired. There are a great variety of subjects, both serious and in lighter vein. The book cannot but be of assistance to the entertainment committee of any young people's organization.

COKESBURY PRESS, Publishers

ORDER FROM YOUR OWN RELIGIOUS BOOKSTORE

NASHVILLE, TENNESSEE

Entered as second-class matter through post office at Mount Morris, Ill., under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917.

Easter Coin Collector

A novel and attractive two color coin collector. It has a slot near the edge for inserting coins, and by the addition of a lip on the slot money cannot be removed from the bank. It is a good means to raise money for any cause and as the investment is small the returns are large in comparison.

It is 2 5-8x2 inches and is printed in green and purple. The top and bottom are made of tin and the rest of heavy 4 ply cardboard.

Sample 5c, 50c per dozen, $3.00 per 100. Give it a trial and it will prove its merit.

Two New Easter Pageants for Children

The Dawn of Gladness

An Easter pageant for Juniors by Carolyn R. Freeman. The sunbeams and the flowers teach the Easter lesson of love and gladness to all. Twenty or more children may be used. The scenic effects are beautiful. Prices: Sample 15 cents, per dozen $1.50.

The Two Springs

By Mrs. K. C. O'Haver. An Easter cantata depicting two springs—the awakening of the flowers, and the Eternal spring. Children present the first and an adult trio present the last. Prices: Sample 8 cents, per dozen $0.85.

Decision Day Cards

No. 66—Price 50 cents per 100. This has space for five different things—church member, not a church member, etc.

No. 67—Price 50 cents per 100. A confession card with space for name, etc.

Easter Pageants

The Conversion of Cornelius

A dramatization of a New Testament conversion, making a strong evangelistic appeal by visualizing the events surrounding the death and resurrection of our Lord. The main theme is the visit of Peter to the house of Cornelius. As Peter relates the events surrounding the death and resurrection of our Lord, they are visualized by tableaux; and there could be only one result, namely, the conversion of Cornelius and all his household. The evangelistic appeal to the audience follows and all who hear and see the pageant will be deeply moved.

Prices: Sample, 25 cents; per dozen, $2.50.

The Triumph of Love

A pageant picturing the trial, death and resurrection of our Lord as experienced by Christ's most intimate disciples. It is unique in that it can be shortened, if necessary, by leaving out some parts, and at the same time not even breaking the thought.

Prices: Sample, 10 cents; per dozen, $1.00.

In Old Jerusalem

This pageant seeks to make real the feelings and life of the common people in the time of our Lord. It expresses the views of honest hearts concerning his life and mission on earth.

Prices: Sample, 8 cents; per dozen, 85 cents; per 50, $3.25; per $100, $6.00.

MEIGS PUBLISHING COMPANY

45 W. Washington Street **Indianapolis, Ind.**

A New Globe

Just from the Press

A *School* Globe Made by America's Leading *School Map Specialists*

The Cartocraft new 12-in. globe is so clear and open and so well and beautifully colored as to possess the visibility of an ordinary 18-in. globe

You must see to appreciate this beautiful new globe

Three new mountings and all standard styles

We ship on approval

Send for colored section of the Cartocraft new globe map, and mountiag details. - - - - - Free on request.

Send for new map catalog No. 5, describing our complete line.

Denoyer-Geppert Company

Scientific School Map Makers

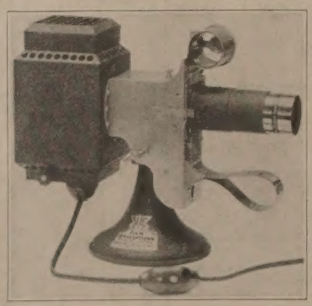
5235 RAVENSWOOD AVE. CHICAGO

Mention This Journal When Writing

Teach With Picturols

and the S. V. E. Film Stereopticon in your

CHURCHES—SUNDAY SCHOOLS—BOY SCOUT TROOPS



The S. V. E. Film Stereopticon

Special Picturols For the International Sunday School Lessons beginning January 3, 1926.

— — —

And for the study of the Holy Land, and The Life and Travels of Jesus.

— — —

All Prices Reasonable

Send for Catalog to

Society for Visual Education, Inc.

Suite 447-449 327 South La Salle Street

Chicago, Illinois

Easter

"HE IS LIFE"

A new service of unusual merit by Edith Sanford Tillotson and C. Harold Lowden, who have collaborated with great success in the past. This service has the spirit of victory from the opening to the closing song. The songs are fine, devotional character throughout.—

Price, 7c the copy; 80c the dozen; $3.25 for 50; $6.00 the hundred.

WRITE FOR A FREE SAMPLE COPY OF THIS NEW SERVICE *and* COMPLETE 1926 EASTER LIST of the newest Easter material of all publishers.

Easter Songs, Exercises and Recitations
No. 24

A splendid collection of material for workers with children. 25c.

Pageants, Pantomimes, Services, Cantatas, Recitations, Exercises, Drills, Song Stories, Choir Cantatas, Octavo Anthems of all publishers.

THE HEIDELBERG PRESS
Schaff Building, Fifteenth and Race Streets, Philadelphia, Pa.

THE HEIDELBERG PRESS
Schaff Building, Fifteenth and Race Streets, Philadelphia, Pa.

Send without charge a sample copy, the new Easter service "HE IS LIFE," and complete 1926 EASTER LIST.

Name.....

Address.....

Let Us Install a Broadcasting System for Your Message

Many pastors have racked their brains for a method to reach the people of the community without placing a great burden upon their church. They have, through their contact with men, realized the inner longing within the human breast for Christian fellowship and a smothering desire to link themselves up with some religious organization.

Hundreds of societies and churches have availed themselves of this splendid opportunity of broadcasting their message through the neighborhood by means of a Parish Paper and have reaped the benefits of an increased membership, large attendances and bigger offerings. A Parish Paper will build up your congregation and solve many of the usual difficulties encountered in the work of the Kingdom.

Standardized Parish Paper Service

The National Religious Press prints parish papers on a standardized and systematic plan, and can supply your church with a Parish Paper at about one-fifth of regular prices. If our service is used you can make a Parish Paper a source of revenue for the church rather than an expense.

The National Religious Press, Grand Rapids, Mich.

Send full particulars and samples of your Parish Papers without obligating me in any way.

Name.....

Street.....

City.....

IJRE

New Material for the Church School

A Complete New Line of Modern Church School Material for Three-year-old Children

For the Teacher—

THE NURSERY CLASS OF THE CHURCH SCHOOL

By Eva B. McCallum

A source book from which the teacher can choose whatever fits her group of children. Spiritual in its ideals and purposes and sound educationally. Founded upon the best experience of general and religious education in the pre-school field. The author is a teacher and mother, out of whose rich experience the material has grown.

Stories, rhymes and songs for the enterprising teacher of three-year-old children.

$1.50 Postpaid

A SET OF LARGE PICTURES

By an artist of national repute, Katherine Wireman, whose work frequently appears in leading magazines.

Two of the pictures are from the life of Christ: Feuerstein's "The Holy Night," and Plockhorst's "Christ Blessing Little Children." These two pictures are hand tinted in four colors, a unique feature not to be found in other picture sets. They are printed from our own plates.

The other six pictures portray accurately and artistically the events of the child's daily life. They are reproduced in soft colors on heavy cream cardboard, and are for use in connection with a number of the stories in the teacher's book.

These pictures are suitable for placing on the wall, for framing, or for use as a large picture book, using the large cover which accompanies the set.

$1.50 Postpaid

For the Child—

"NURSERY STORIES"

"Nursery Stories" is the name of a charming little four-page paper for the child. An attractive picture on the first page, the story the child has heard in the class, a song or rhyme, and suggestions for the mother, carefully related to the suggestions given in the teacher's book. Art work by Eugenie Wireman, an illustrator of children's books. There is one paper for each Sunday of the year.

For the Quarter, 15c.
For the Year, 50c.

COVER FOR THE CHILD'S PAPER

Attractively printed in two colors on cardboard, for use in binding the child's papers together.

3 Cents Each

ROSEBUD CRADLE ROLL

A poster 14x21 inches in colors with pendant for name of each child. The complete Rosebud line comprises invitation, promotion and birthday cards harmonizing with the poster roll.

Order these Nursery Class Materials through your own religious publishing house. Your church school equipment is incomplete without them.

BP

BETHANY PRESS

ST. LOUIS ∴ MISSOURI

Religious Plays and Services For Easter and the Lenten Season

Plays

SAINT CLAUDIA

A Three-Act Religious Drama

By Marshall N. Goold

This drama shows the effect of the life and death of Christ on the Roman mind. According to tradition Claudia, the wife of Pontius Pilate, was long a student of Hebrew literature and religion. Upon learning of the beneficent works and teachings and life of Jesus, she came to regard him as the fulfillment of the Messianic prophecy, and tried her utmost to influence Pilate's judgment. Written in blank verse, the series of dramatic incidents leading up to and following the crucifixion of Christ, are made more effective by the glorious rhythm and sweep of the lines, carrying audience and reader alike to the greatest heights of emotion. Full directions for production are given—staging, lighting, costuming, etc. 65 cents.

Note: Saint Claudia is also published in a gift edition, being bound in cloth of a soft, sage-green color. Gift edition, **$1.00.**

THE ROCK

A Biblical Play in Three Acts

By Mary P. Hamlin

A play showing the character development of Simon Peter. A strong play with a great message. In the first act, Simon, a poor fisherman, points out to his little wife, Adina, his ambition to become a great merchant. But he is soon fired through the influence of a strange teacher from Nazareth, with enthusiasm for a far greater future than that of a merchant. Believing in his own strength, Simon accepts with calm assurance the name of Peter, the Rock, and in the second act is flung from the heights of hope to the depths of disillusionment when the Nazarene refuses to take advantage of the chance for popular leadership which his miracles have opened to him. Although brought back to his old loyalty with redoubled enthusiasm, the last act sees him denying his Master. Finally, however, in the glory of the Resurrection, Peter begins to see the true meaning of his name. Through this vivid and heart-stirring portrayal of character-development, the play helps us to feel that in truth life may "succeed in that it seems to fail."

Full directions are given as to scenery, costumes, etc.

50 cents

THE RESURRECTION OF PETER

A Short Drama for Easter with an Order of Worship. *By Inez Funk Clinton*

This short drama begins where so many Easter dramatizations end,—the morning following the crucifixion. The two scenes are laid in the Garden of Gethsemane. The first scene shows the little group of disciples utterly dejected and hopeless believing that Jesus' mission had failed. Peter, especially, is heartbroken and remorseful at having failed the Master and at finding himself unworthy of the trust placed in him. The second scene takes place in the Garden after the ascension. The atmosphere is changed from sorrow to joy. Their fondest hopes have been realized. They have talked, walked, and broken bread again with the Saviour, who has charged them to carry on his great task. Peter, overjoyed at the Saviour's forgiveness, and the trust put in him goes forth "to preach to all who listen that in our darkest hour the glory of the Risen Lord will light the way to everlasting life."

The Order of Worship accompanying this drama makes a beautiful setting for the dramatization, and used together they make a complete and rich morning or evening Easter service.

Two or three rehearsals only are necessary. Large and small churches can effectively use this program. Simplicity and earnestness are the main points. Very few properties necessary. Judicious placing of plants and palms make a realistic garden. The costumes are in keeping with the times. **25 cents**

A LEGEND OF THE GRAAL

To be Read or Played at Eastertime

By Douglas Horton

This play has been designed so that it may either be read as a story or acted. It makes an effective combination of the narrative and drama forms to have the play read aloud while it is acted in pantomime.

In the Middle Ages a Young Squire comes to the Chapel of the Holy Graal to hold the customary night watch before admittance to Knighthood. While meditating solemnly upon the duties he is to assume the Young Squire is so deeply intent upon the deeds of tomorrow that he almost misses opportunity for immediate service. Built around the Parable of the Good Samaritan, the drama is clothed in the picturesque and reverent symbolism of the Middle Ages, and carries a lesson in helpfulness and childlike faith. **30 cents**

HE IS THE SON OF GOD

By Linwood Taft

In this drama, Dr. Taft lets the personality of Jesus reveal itself through his influence on a blind Jewish mother, trained in the orthodox faith of Pharisaism. Through her children she learns of the Master's deeds, culminating in the events of Holy Week and the glory of Easter morning. It sets forth the very heart of the Christian evangel. Extraordinarily moving and convincing. Adapted to small churches as well as large. Only a few copies needed for presentation. **35 cents**

Services With Pageant Features

LIFE VICTORIOUS

Containing "Her Easter Choice"

By Margaret Slattery

This beautiful Easter Service is reprinted from *Worship and Song* with the addition of "Her Easter Choice," a dialogue for ten girls. The characters are: Louise, a girl of fifteen; Pleasure, Beauty, Music, Fame, Power, Christianity with Faith, Hope and Love. Louise is choosing the path she is to travel through the world.

12 copies, 65 cents; 50 copies, $2.65; 100 copies, $5.00

THE TRIUMPH OF LOVE

By Margaret Slattery

Processionals for each department of the church school are suggested. A special feature is a dialogue, "The Triumph of Love," to be given by members of the intermediate and senior departments. Characters: Life, Six Heralds, Greed, Service, Death and Fear, Hope, Faith, Love. The Heralds try to explain the meaning of Life; Death interrupts to say he is the end; Hope with Faith offer all they have to Life, but not until Love comes is the triumph over Death complete and the true meaning of Life revealed.

12 copies, 65 cents; 50 copies, $2.65; 100 copies, $5.00

THE IMMORTALITY OF LOVE AND SERVICE

By H. Augustine Smith

First scene of pageant: Behold Thy King, Jerusalem on Palm Sunday; Second scene, The Darkest Hour, the Watch at the Sepulchre; Third scene, Messiah Victorious, The Dawn of Easter; Fourth scene, Love and Service for All Mankind, Building the City of God and the House of Brotherhood. If only the Easter story is desired, the first three scenes may be used.

12 copies, 65 cents; 50 copies, $2.65; 100 copies $5.00

Send Mail Orders to Department R

CONGREGATIONAL PUBLISHING SOCIETY

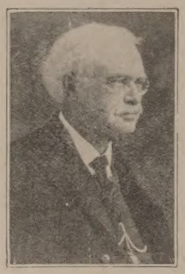
(*The Pilgrim Press*)

14 Beacon St., Boston **19 S. LaSalle St., Chicago**

These Books Are Being Widely Used

Principles of Preaching

By Ozora S. Davis



"Sermons of power" rather than those popularly called "great" have been used in this new text for the student of homiletics and the preacher who desires his sermons to gain in power, persuasiveness, and beauty of form. There are certain principles which contribute to this end, and they are best learned by original inductive study of the sermons in which they are implicit. Dr. Davis supplies this material for study and criticism, together with a plan for sermon analysis. *$2.50, postpaid $2.60.*

Principles of Christian Living

By Gerald Birney Smith

Ethics is not just a principle about which to theorize; it is one to be applied. This is the theme of Dr. Smith's new book on Christian ethics. His aim is to indicate the motives which enter into Christian living as the individual finds himself a member of various groups in actual life. This historical and social approach constitutes the most important feature of the volume. *$2.00, postpaid $2.10.*

Jesus and Our Generation

By Charles W. Gilkey

Forty thousand people in six leading student centers of India—Bombay, Lucknow, Lahore, Calcutta, Rangoon in Burma, and Madras—heard Dr. Gilkey talk on Jesus as our generation sees him. His lectures, now offered in book form, were made possible by the Barrows Foundation, and were inspired by its purpose of presenting "in a friendly, temperate, and conciliatory way, the truths of Christianity to the scholarly and thoughtful people of India." Dr. Gilkey, one of the most popular preachers in America, speaks with the authentic voice of the younger generation.

And it is to Jesus, himself, as distinguishable from the doctrines, historical movements, and institutions which have taken his name, that Dr. Gilkey turns in these lectures. What he attempts is, in effect, a re-discovery of Jesus. "If you would know what essential Christianity is," says Dr. Gilkey, "you must not look at our creeds, our churches, our civilization, or ourselves; for neither we nor anything we have made is worthy to represent him. Only he can show you what his religion really is. Look at him!" *$2.00, postpaid $2.10.*

Right Living

A DISCUSSION COURSE FOR BOYS AND GIRLS

By Maurice J. Neuberg

That character may be scientifically developed is the principle underlying *Right Living*, a discussion course for seventh- and eighth-grade boys and girls. The author has gathered nearly a thousand problems or life-situations which early adolescents face. The most prominent and crucial of these are presented here to the boys and girls in a manner and vocabulary adapted to their interests and needs. Biblical studies, references to general literature, and games and other character-building activities for motivating the studies are suggested. *Cloth $1.25, postpaid $1.35; paper 75 cents, postpaid 85 cents. Teachers' Manual, 75 cents, postpaid 80 cents.*

Young People's Projects

By Erwin L. Shaver

These projects comprise the best type of material now available with which to challenge young people to think through the problems of the Christian life. Six programs here seek to provide for growth in Christian character through purposeful, complete, lifelike, and cooperative experiences on the Christian level. In order best to accomplish this aim, they are based on the project method, set forth in Mr. Shaver's recent book, *The Project Principle in Religious Education*. Six projects, *each 50 cents, postpaid 55 cents.* Quotations on quantities for class use.

THE UNIVERSITY OF CHICAGO PRESS

5898 ELLIS AVENUE - - - - CHICAGO, ILLINOIS

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. II FEBRUARY, 1926 No. V

OFFICIAL PUBLICATION OF

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

(Charter Name: International Sunday School Association)

Representing Thirty-Five Evangelical Communions and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL. D. *General Secretary* | W. EDWARD RAFFETY, Ph. D., D. D. *Editor* | RAY S. ERLANDSON, M. A. *Business Manager*

IN THIS NUMBER

	Page
Lincoln Memorial, Washington, D. C., Front Cover	
A Primary Function of the International Council — *Hugh S. Magill*	6
Jesus Christ, Maker of Men — *W. S. Abernethy*	7
Staff and Assistants of the International Council of Religious Education	8
The South Prepares for the Birmingham Convention — *Robert Milton Hopkins*	10
The Project Method — *Viola Wiesenborn*	11
Commercial and Industrial Birmingham — *Jessica Ingram*	12
An Efficient Children's Worker Gone — *John W. Shackford*	13
Worship in the Week-Day Church School — *Frank M. McKibben*	14
The Vanguard Bible Class of the First Presbyterian Church, Raleigh, N. C. — *D. W. Sims*	15
Educational Birmingham — *C. B. Glenn*	16
Church School Evangelism, *Roy C. Helfenstein*	18
Evangelism — *W. H. Main*	18
Evangelism of Youth, the Church's Best Insurance — *Frank D. Getty*	19
Adult Evangelism — *Ferdinand F. Peterson*	20
Sunday School Sayings of Marion Lawrance	21
The Beginners Department in the One-Room School — *Muriel White Dennis*	22
Standards in Religious Education — *Hugh Hartshorne*	23
Where the Paths Divide, Some Recent Developments in Young People's Work — *P. R. Hayward*	24
Committee on Christian Life Program for Youth	24
A New Director of Organization and Promotion	26
Building Programs for Young People — *Harry Thomas Stock*	27
The Living Christ, an Easter Pageant — *Grace Sloan Overton*	28
A List of Easter Plays and Pageants — *Grace Sloan Overton*	32
The Primary Worship Programs for March — *Dorothy Kay Cadwallader*	33
The Best Use of the Worship Period in the Vacation Church School — *Forrest L. Knapp*	34
Research Service in Religious Education	34
The Junior Services of Worship for March — *Nan F. Weeks*	35
World Sunday School Association Notes	37
March Worship Programs for Young People — *Cynthia Pearl Maus*	38
Discipline in the Sunday School — *Clifford W. Collins*	44
Book Notes	46
Young People's County Inter-Sunday School Council	47

PUBLICATION COMMITTEE

SIDNEY A. WESTON, Ph. D., *Chairman* — M. H. FISCHER, Ph. D., Secretary

F. M. BRASELMAN — E. B. CHAPPELL, D. D.

Published Monthly by the International Council of Religious Education

Publication Office, 404 N. Wesley Ave., Mount Morris, Ill. Address all correspondence to the Editor, 5 S. Wabash Ave. Chicago, Illinois. Annual subscribing membership, $2.00; club memberships in clubs of five to one address, each per year, $1.50. Foreign Postage, 36 cents per year. Canadian postage, 24 cents per year.

Copyright, 1926, by Ray S. Erlandson.

A PRIMARY FUNCTION OF THE INTERNATIONAL COUNCIL

By Hugh S. Magill

IT IS becoming increasingly evident that the policies and programs of the Protestant Christian forces of America in religious education are being determined through the International Council, which all these forces now recognize as their own accredited agency for this purpose. This is true not only of the interdenominational programs, but also, in a very large degree, of the programs of each of the cooperating denominations, since each is voluntarily shaping its programs in harmony with the policies and programs determined by the representatives of all working and planning together in the International Council.

An illustration of this fact is found in the objectives or goals in leadership training adopted by the Committee on Education of the International Council at its recent meeting in Columbus, Ohio. This statement of principles was recommended for adoption by the Leadership Training Professional Advisory Section, composed of the directors of leadership training of all the cooperating forces, both denominational and interdenominational, and is as follows:

Goals in Leadership Training

THERE IS a growing conviction that only a thoroughgoing application of the principles of the Christian religion can save our so-called Christian civilization from moral and spiritual disaster. Careful students of our times warn us against the essentially pagan character of many of the dominating motives of our present social order. They clearly perceive that our disordered world must find its balance, social sanity, moral undergirding and spiritual dynamic in a genuine revival of religion. A certain writer formulates the view of our outstanding statesmen and religious leaders as follows: "A Christian world is not only practicable; in the long run it will be found that no other sort is practicable."

There is an equally strong conviction that the best way by which we can introduce into society Christian controls, motives, appreciations, and ideals, is the educational method. There is a recognition not only of the fact that religion can be taught but that it must be taught if we are permanently to reconstruct human experience in terms of the Christian way of life. We live in an educational era and all nations are aware of the fact that what they would have in the life of their people they must first put into their school systems.

Here in America, we are living in a most remarkable period of our public school system which has as its objective, "the development of a citizenship capable of sustaining a socialized, industrial democracy." In the working out of this system, it has been deemed necessary to eliminate the formal teaching of religion in the public schools in order to safeguard and perpetuate two basic principles: (1) religious freedom and (2) a free public school system. As a result of this adjustment, we are compelled to look to our homes and our church schools to assume more definite responsibility for the teaching of religion to childhood and youth. No education can be regarded as complete that does not include the culture and development of religious personality. Our American program of public education must, therefore, be supplemented by a vital and constructive program of religious education.

This educational responsibility of the church requires a thoroughly trained and consecrated body of teachers and leaders. If the educational processes and achievements of the church school are to compare favorably with the ideals and achievements of the public school, we must discover and train a more competent leadership. The new type of curricula, educational method, supervision, organization, and administration cannot be expected to meet with successful use in our church schools unless we project and administer a much more thoroughgoing program of training in the local church and the community.

In view of this situation, the Committee on Education approves the following objectives in Leadership Training:

1. That the teachers and leaders in our church schools should be as well prepared, grade for grade, as are the teachers in the public schools.

2. That the minimum training required of teachers should be at least that represented by a Standard Training Diploma.

3. That all teachers who do not hold a Standard Diploma should take not less than two credits annually until they shall have secured the same.

4. That current periodicals and journals of religious education should make a larger provision for the publication of articles dealing with the program of leadership training as administered through all types of agencies.

5. That carefully prepared pamphlets and leaflets bearing upon the ideals, materials, methods, and agencies of leadership training should be prepared and widely distributed throughout the constituencies of the co-operating forces of the International Council.

6. That workers' conferences, conventions and institutes should make larger provision in their programs for the presentation of the subject of training for leadership for all types of educational service.

JESUS CHRIST, MAKER OF MEN

By W. S. Abernethy

IT WAS Saturday morning—a busy time for most ministers. A tall, athletic appearing young man walked into my study and asked for a few minutes of my time. I gladly granted the interview for it needed but a glance to tell me that here was a man above the ordinary. He gave me his name, our hands gripped, and we began a conversation that grew in interest as it lengthened. I had met him before and knew something of his antecedents. Last spring he was graduated from one of our splendid institutions of learning, ranking second in a class of three hundred and forty. As one of ninety-six American young men now enjoying the privileges of a Rhodes scholarship, he is adding to his store of learning at Oxford. His conversation was chaste and dignified. No doubt lingered in my mind as to his intellectual abilities. Even a cursory glance was sufficient to convince me that his six foot, well proportioned body was muscular and altogether healthy. We talked of Oxford, of the English educational system, of economic conditions over there, of athletics and various other topics.

Then he gave me a surprise. He began to talk religion. Not a stilted, sanctimonious brand of religion, but a perfectly normal, natural type. He talked about it just as he might have talked of the World's Series, or the Army-Navy football game. I was conscious of something akin to a shock. Here was a very exceptional young man. I had not looked for anything of this sort. I remembered that in my prayer meeting only a few nights before I had heard a man say that college men were anything but religious, in fact quite the opposite. Here sat a handsome, well mannered, exceptionally cultured young chap, talking religion to me and actually introducing the subject himself. I listened with intense eagerness, surprised, but less surprised than delighted. He told me of a movement at Oxford in which he had become interested. Briefly he outlined its aims. It was as he expressed it, "a movement to convert men to Christianity." A young university man had started it. This young man began with the theory that all the unhappiness in the world was due to the fact that men were not rightly related to God. He believed that no man's life was well rounded without God and that just in proportion as one surrendered to him and allowed him full sway, he would find fuller measure of joy and usefulness. He told me how he had dropped in to a little meeting where these things were being discussed and I could see in the eagerness of his face how greatly it had impressed him. A few words further, another hand clasp and he was gone. I listened to his receding footsteps.

As a Saturday morning tonic for a jaded brain and a more or less heavy heart, this forty-five minute Oxford interruption had been worth more to me than eighteen holes of golf. What a magnificent fellow—a man in a thousand! His personality was more than impressive; it was gripping. Added to the fact that he possessed a splendid body and a well trained mind, was the further fact that this young fellow was full of the idea that a normal brand of religious faith was a necessity if one were to be well rounded. I lost forty-five minutes of time that Saturday morning but I gained far more than I lost, for he left me thinking. How wonderful, the touch Jesus Christ gives. What a charm He adds to personality. What abundant resources He provides. How incomplete life is without Him. Beyond all question He is the Maker of Men. Talk about your finishing schools. Here is the only finishing school that is worthy of the name, the school over which the Master Maker of Men presides.

* * *

MY MUSINGS carried me back to a day when this Jesus needed men about Him whom He could train to carry on when He was gone. I thought of one of them in particular, that human enigma—Simon Peter. Blundering, inconsistent, sometimes foolhardy Peter. Really there was not much in him to commend unless it was his undoubted zeal. Then I remembered the finished product. I remembered what he was when the Maker of Men had worked on him for three years. Can it be the same man? One day as Teacher and pupil were going over the day's lesson, though the pupil had not the remotest idea he was in school at all, this came out. "Thou art Peter and on this rock I will build my church." Even the man himself may not have known what Jesus meant, a good many who have thought to interpret the words since have had some rather confused ideas. What if Jesus meant by the rock, Peter himself, and that out of just such material as was embodied in Peter's makeup, He expected to build His church. As a matter of fact that is exactly what He has been doing. The Maker of Men takes material that is pretty raw and fashions it marvelously. He is ever supplying humanity with its

Objective

NO GREAT things were ever done in this world by men who did not know whither they were bound. "Let's get where we're going," was the terse though rather inelegantly expressed slogan of certain American boys who went to France a few years ago. And Berlin they conceived to be their terminus. Life must have an objective if it is to count. A man who had been in the employ of the Pennsylvania road for thirty-five years was called into the President's office. "I understand you have worked for this road for thirty-five years."

"Yes, sir."

"What do you do?"

"When a train comes into the station I go along with a hammer and tap the wheels."

"What do you do that for?"

"Blamed if I know."

That workman never got any higher, I imagine. He

died a wheel tapper still. "I will make you fishers of men," said Jesus to Peter and Andrew, and in that sentence He gave them a life goal. "He is a chosen vessel unto me to bear my name before the Gentiles, and Kings and the children of Israel." There was Paul's life goal. Wm. Booth saw the wretched poverty of London's East End and straightway knew what his goal was. Our Lord is still supplying us with objectives. It is part of the process of making men, and in fact it is about the first thing He supplies. But in addition to the objective He also furnishes

The Motive

Why did Paul go to Athens and Ephesus and Philippi and Rome? "I am debtor," he said. "I must see Rome." There was some kind of an urge behind him that would not allow of idleness or neglect. Look out for the man who says "I must." Most great figures of history have said it, in fact no man can do much in life except he has a "must" in his makeup. A few well chosen "musts" are good things to keep on hand. The Maker of Men is not slow to suggest motives. "Do this because it is right; do it because it is needed; do it because it is hard; do it because it costs; do it because I ask it." We never run out of motives in Christ's schoolroom and all this is part of the process of making men. He furnishes as well

The Power

What good are objectives and motives without the power to accomplish? Paul could have seen clearly his life goal and could have thought of a dozen good reasons for starting in the direction of his aims, but he never would have attained them, clever and resourceful though he was, had not the Power Giver Himself taken a hand. "I can do all things through Christ who strengtheneth me." When that thought took possession of him he was as good as there. "Go ye into all the world and teach." A big order that. But listen! "All power is given unto me and lo I am with you always." Very well, Lord, now I am content to go on.

The finest product in this fair land of ours is the human product. They talk about self-made men. Strictly speaking there is no such animal. If you insist on it, however, I will tell you where the nearest approach to a self-made man may be looked for. Look for him in the haunts of poverty and vice. Look for the man with the evil eye and the trembling hand; the man who thinks evil and does evil; the man who has made a wreck of his life. He is the nearest approach to a self-made man that I know of. But what about the man in whose making Jesus Christ has had a hand? He is forward looking, clear-eyed, clean of heart and mind, imbued with high and mighty and holy purpose, a blessing to humanity. And thank God there are such men in the world today, for the Maker of Men is still doing business.

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

STAFF AND ASSISTANTS

Hugh S. Magill, General Secretary
Edith P. Rea, Secretary to General Secretary

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

W. Edward Raffety, Editor
Frances Willard Woodall, Secretary to Editor

DEPARTMENT OF LEADERSHIP TRAINING

H. Shelton Smith, Director
Marion L. Norris, Educational Assistant
Elizabeth C. Montgomery, Secretary to Director
Wiebe E. Donahoe, Records
Gladys Garver, Stenographer

DEPARTMENT OF YOUNG PEOPLE'S WORK

P. R. Hayward, Director
Lucy Nelson Holladay, Secretary to Director

DEPARTMENT OF RESEARCH AND SERVICE

Paul H. Vieth, Director
Helen G. Tyner, Secretary to Director

BUSINESS DEPARTMENT

Ray S. Erlandson, Business Manager
Agnes Bollinger Lane, Secretary to Business Manager
Rose G. Klippelt, Cashier and Bookkeeper
Birdie Schey, Mimeographing
A. P. Anthony, Shipping
Mattie deHaan, Journal Circulation
Clara Norland, Addressograph and Records
Berlin Mansfield, Subscription Records
Martha Dessauer, Stenographer
Louise Bill, Telephone Operator

DEPARTMENT OF ORGANIZATION AND PROMOTION

Robert B. Davids, Director
Lena Waughtel, Secretary to Director

DEPARTMENT OF VACATION CHURCH SCHOOLS

Thomas S. Evans, Director
Adaline C. Guenther, Secretary to Director

DEPARTMENT OF HOME VISITATION

J. Shreve Durham, Director

Staff, International Council of Religious Education

W. EDWARD RAFFETY
Editor

HUGH S. MAGILL
General Secretary

RAY S. ERLANDSON
Business Manager

PAUL H. VIETH
Director
Research and Service

H. SHELTON SMITH
Director
Leadership Training

P. R. HAYWARD
Director
Young People's Work

ROBERT B. DAVIDS
Director
Organization and Promotion

J. SHREVE DURHAM
Director
Home Visitation

THOMAS S. EVANS
Director
Vacation Church Schools

THE SOUTH PREPARES FOR THE BIRMINGHAM CONVENTION

By Robert Milton Hopkins*

A TRAVELLER through the south today is impressed with the rapid growth and development that is everywhere evident. To the popular imagination, Florida is perhaps appealing most to the nation, but as a matter of fact every southern state is experiencing an era of prosperity.

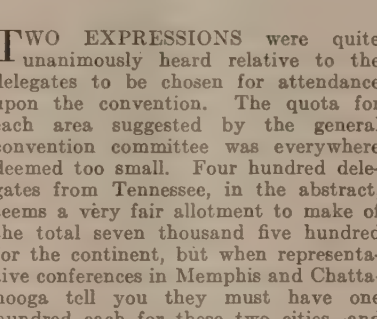
In preparation for the Birmingham Convention, to be held April 12 to 19, it has just been my privilege to make a little swing around the circle, holding conferences with the leaders in religious education, releasing publicity material to the press, and laying plans for a worthy representation from the territory that will be most easily accessible to Birmingham.

Conferences were held in Louisville, Ky., Memphis and Chattanooga, Tenn., Jackson, Miss., New Orleans, La., Montgomery and Birmingham, Ala., Atlanta, Ga., Spartanburg, S. Car., Raleigh, N. Car.; and Richmond, Va. In all these meetings conferences were held with local leaders, including pastors, superintendents, and teachers, denominational and interdenominational field workers, and representatives of the press, both denominational publications and metropolitan dailies.

* * *

EVERYWHERE the keenest interest was manifested in the coming convention. The names of President Calvin Coolidge, Miss Mary McSkimmon, Dr. W. C. Poole, Dr. E. Y. Mullins, Dr. Luther A. Weigle, Dr. Walter S. Athearn, Dr. James I. Vance, Russell Colgate, Dr. W. O. Thompson, and many others that we could announce with some definiteness made a strong appeal in behalf of the program. Equally strong in its appeal was the announcement of the many conferences which are to be held on vital phases of the expanding program of religious education under the direction of the Council's professional advisory sections. The proposed conference of a thousand young people to parallel the last three days of the Convention was most heartily received. But perhaps the keenest interest was expressed in the sessions in which the work of the International Council is to be presented by Dr. Magill and his staff and the Chairmen of such Committees as the Lesson Committee and the Committee on Education. This is the first meeting of the Council under the new order to be announced for the south, and the people are anxious to know more of the Council both as to its purposes and as to its accomplishments.

TWO EXPRESSIONS were quite unanimously heard relative to the delegates to be chosen for attendance upon the convention. The quota for each area suggested by the general convention committee was everywhere deemed too small. Four hundred delegates from Tennessee, in the abstract, seems a very fair allotment to make of the total seven thousand five hundred for the continent, but when representative conferences in Memphis and Chattanooga tell you they must have one hundred each for these two cities, and leaders from Knoxville and Nashville announce that they must be given equal assignments, you wonder what



Looking down 20th Street from 5th Ave., Birmingham

such places as Paris, Jackson, Uniontown, Johnson City, and all the rest of the Volunteer State will do. Thus in the apportioning of the delegates is seen the expanding enthusiasm of the south.

It was universally manifested that the character of the Birmingham Convention demanded that the highest type of delegate should be chosen. Without refusing credentials to any who might request them so far as quotas would permit, it was decided in every center that invitations should be extended to many of the outstanding citizens in places of responsibility to come to Birmingham next April and with the religious education leaders of the continent plan for the vital task of "Building Together a Christian Citizenship." Denominational field workers, state secretaries, and local leaders were unanimous that this theme, this program, this united effort through the Birmingham Convention demanded the wisest selection of men and women for delegates

* * *

ONE OF THE JOYS of such a journey was the opportunity to come to know personally some sixty-five field workers who were present in these conferences. Almost as many more expressed regret that the day set for their conference had for some reason proven an unfortunate one for them, but they hastened to declare their interest in the convention and in the work of the Council. These sixty-five field workers included men and women at work in the several religious bodies of the ten states visited, including Southern Baptist; Methodist Episcopal Church, both South and North; Presbyterian, both U. S. and U. S. A.; Reformed Church; Christian; Disciples; Protestant Episcopal; Friends; Church of the Brethren. Evangelical; Lutheran; Methodist Protestant, and United Brethren. Their method of expression was of course not always the same, but with each one there was a deep conviction that religious education provided the way for the church to make its greatest contribution to the citizenship of the continent. All also, with characteristic southern grace, were deeply solicitous that the welcome extended at Birmingham should be expressive of the genuine hospitality of the whole south.

* * *

THE OCCASION of the visit in Birmingham was the annual meeting of the Birmingham Sunday School Council of Religious Education. Bishop Wm. G. McDowell gave a most inspiring address on "Religious Education—A Supreme Task of the Church." He is to be one of the speakers in the convention in April. Secretary D. R. Price presented his annual report, which was prepared in excellent form. The Committee of One Hundred preparing for the convention, many of whom are of course definitely related to the local city council, were in attendance, and at the conclusion of other business gave consideration to the coming convention. Dr. Jos. M. Broady, Dr. Guy E. Snavely and Dr. J. E. Dillard, with an efficient staff of sub-committee Chairmen, have every detail well in hand at this date. There is assurance of plenty of hotel accommodations and hundreds of homes of the city will be open and ready to receive the delegates. Birmingham will be ready long before April and will have at the disposal of the convention, in addition to the commodious Municipal Auditorium, perhaps the finest array of church buildings to be found in any city on the continent.

The south is alive to the significance of this great gathering of religious educational workers set for April 12 to 19. Their own leaders are determined to let the new spirit of the south have full opportunity to express itself in the welcome extended, and in the character and number of southern delegates.

*Chairman of the Birmingham Convention Committee and Chairman of the Executive Committee of the International Council of Religious Education.

THE PROJECT METHOD

By Viola Wiesenborn

THE SUPERVISOR may roughly divide teachers into two classes: fficient and non-efficient. A supervisor n the church school may divide them n this fashion: those with technical aining and those without. He may lso sub-divide each group according to ne individual's success or failure as a hurch-school teacher. Then we find paradox—a trained teacher failing, and technically untrained teacher succeedng.

We may read and hear thousands of imes, "Teach the pupil, not the subject-natter,"—and continue teaching the ubject-matter! However, the wide-wake church-school teacher will absorb ll he can from the literature, experience, nd technique of secular education, and flavor according to taste" or expediency is work in religious education. Therefore, we shall take a journey in the land f teaching methods and choose what vill help us in our work of building Christian citizens.

In our attempt to teach the pupil and ot the subject-matter we have had to liscard some of the traditional methods s well as subject-matter, and adopt the roject method which has come into rominence during the past few years. t has its advocates as well as opponents. Some call it a passing fad, others are making the entire curriculum one major roject. We find various definitions f the method. Charles McMurry gives t the "ordinary meaning in the affairs f life. Projects are enterprises undertaken by boys and girls or by men and vomen looking toward desired results."[a] Ruby Minor defines it as, "that method f teaching which encourages a maximum mount of purposeful activity on the art of the pupils."[b] John Stevenson roposes, "A project is a problematic ct carried to completion in its natural etting."[c] Erwin Shaver defines it as, 'a single unified experience, utilized ecause of its social values, which can e entered into with a whole-hearted urpose, which is representative of real ife-situations, and which makes for ontrol of new experiences as they are net. The project principle is the basis f selecting and using such experiences."[d] . F. Hosic believes the project method s a point of view rather than a proedure, "a point of view within which all aluable elements in the older approaches nd their place."[e] Shaver further adds, 'The project concept is a natural outrowth of such doctrines as natural ducation, apperception, transfer, correlation, motivation, self-activity, and problem-solving. Each of these has brought us a considerable distance in the new direction and, with certain modifications and redirections, has made its contribution to present-day theory as represented by the project concept. Likewise the values represented in most of our teaching techniques such as questioning, story-telling, drill, objective illustration, socialized recitation, and the like, are not lost but are enriched by the viewpoint under consideration."[f]

* * *

A DISCUSSION of definition leads us to a consideration of some of the features of the project method. It provides for useful, thoroughly motivated application of knowledge, and makes such use of knowledge a part of the learning or teaching process. McMurry emphasizes the feature of initial impulse, which embodies the spirit of endeavor and achievement. A real project has a second and third stage, is dynamic—the pupils should not be satisfied to learn about Paul as the first great Christian missionary, but should desire to learn who followed. Another feature of the project method is that it demands wise forethought and planning, sound thinking as a basis for later action. The combination of inductive and deductive method in learning is another feature. The essential thought movement brings facts and ideas into proper relations and gives the true balance between facts and growing ideas. The ideas develop out of proper grouping and sequence of the facts.[g] The relation of cause and effect is significant in the learning process. The project method is a means of vital contact and identification of the child's own spirit with the ongoing processes of the world life. The development is an individual, concrete manifestation of the basal idea as well as the expansion of the idea through a process of comparison and reflection, developing into a series of projects.[h]

* * *

THE ESSENTIAL characteristics of a project briefly stated are: (1) It should be broad in scope; (2) It should provide for the application of useful knowledge; (3) It should grow out of the interest and expressed desire of the child; (4) It should be understood so fully and its value should be so appreciated that the child has adequate motive for the undertaking; (5) It should be conceived and largely projected by the child himself; (6) It should be carried out under conditions, circumstances, or surroundings similar to those found in actual life practice; (7) Its success may be judged largely by objective standards of achievement.[i]

A summary of the values of the project method is organized by Ruby Minor, the main points of which follow: (1) Subject matter is considered the way that people in general consider it, in its bearing on life's activities; (2) It is the natural method of learning, through group activity, and provides the best conditions for learning; (3) It gives emphasis to attitudes; (4) It is more economical, by emphasizing larger things, pupils learn to evaluate and classify; (5) It furnishes a criterion for determining the capacity of children, and enables the teacher to recognize and meet individual needs; (6) By providing for the use of all the learning processes, it tends toward balanced development; (7) It develops skill under conditions that tend toward habituation; (8) It contributes to democracy.[j]

* * *

A KNOWLEDGE of the nature of the method is not sufficient, let us turn to the method of procedure. Taking the six stages as outlined by James F. Hosic, we may construct a mosaic, gathering all the material from the books listed in the bibliography of this discussion. First of all, there is a situation calling for adjustment, as in the case of two American children, aged seven and eight, living in a city with a large Italian population. These children, especially the boy, were inclined to look down upon all Italians. The next step was the defining of a purpose to adjust the situation. The aim for the teacher was to change the attitude of scorn to one of respect and neighborliness; the aim for the children to assemble an Italian exhibit in order to show friends how Italians live in Italy, how they leave their country for America, and what their life is like here.[k] The interests of the pupils serve as an approach or points of contact for securing their hearty entrance upon the needed activity experience.

In casting about for the solution and formulation of plans the leader must arrange the organization of the project, in what order each activity should be introduced, how much time it may require, and what materials are to be desired. He must decide from the many techniques—story-telling, asking questions, illustrative material, and drills, —which he finds necessary, and take into account the source material. The leader should be responsible for guiding in the evaluation and selection of the proposed activities, leading the pupils to consider the relative value of the various elements of the project as a whole, and of the pertinence and values

[a] McMurry, Chas. A., *How to Organize the Curculum*, p. 122.
[b] Minor, Ruby, *Principles of Teaching Practically pplied*, p. 228.
[c] Stevenson, J., *The Project Method of Teaching*, p. 9.
[d] Shaver, Erwin, *The Project Principle in Religious ducation*, p. 11.
[e] "Findings of the Conference on Week-day Religious Education," reprinted in Shaver, Ibid, p. 10.
[f] Shaver, Ibid, p. 11.
[g] McMurry, Ibid, p. 124.
[h] McMurry, Ibid, p. 125.
[i] Wilson and Wilson, *The Motivation of School Work*, p. 260.
[j] Minor, Opus Cit, p. 239.

of the proposals made. The part of the pupils in this third stage consists in recalling past experiences to determine whether or not they can assist him in his new effort, and in finding and collecting additional information. All of the data should be organized and assimilated by the pupils so that they may arrive at the point where they can decide upon the plan. They are then ready to make a tentative plan of action. After investigating by excursions, individual observations, reading, experiments, or asking questions, they are ready to select those activities suited to the purpose.

The fourth stage consists in carrying out plans with such modifications from time to time as seem best in view of the end. The teacher must exercise good common-sense leadership in directing the pupils in making observations. The leader may well ask two questions: What elements need my consideration in the execution; and how am I to participate? The leader should also lead the pupils to printed source materials found in home life, play life, civic and social life, industrial and commercial world, and the life in the church.

Judgment of the degree of success or failure attending the enterprise should constitute the fifth stage. The test is putting the product to use in meeting the original purpose, thereby removing the work from the plane of the theoretical. The leader should consider the degree of responsibility to be placed upon the pupils in judging the results of their work. It should also be considered that the pupils need help in setting up standards and in learning means of testing the quality of the work. The leader should also encourage individual standards so that each pupil may feel inspired to achieve the best results of which he is capable. "When we are evaluating the outcomes of Christian education projects we should not forget as teachers that we are seeking to develop a way of life, a Christian character. We are to judge the value of the project not so much by the amount of information about Christianity which the pupil has acquired as by the new attitudes which he takes and the new habits he has actually formed, which are the true tests of education for character," warns Shaver.[1]

The last stage as included by Hosic, is the accompanying feelings of satisfaction or dissatisfaction with the resulting attitude as to the future. In the Italian missionary project mentioned, the mothers were better able to see results than the leader. The boy's mother declared the change of attitude was very marked.

* * *

WE HAVE arrived at the end of our tour of investigation of the project method. However, we have followed merely the main path, and have not lingered to stray into the interesting by-paths which are capable of supplying a great amount of material. For the convenience of those who desire this further study, the following bibliography is listed:

[*]Perkins, "A Primary Missionary Project," *The Pilgrim Elementary Teacher*, July, 1924, p. 261.

[1]Shaver, Opus Cit.

Bobbitt, Franklin, *The Curriculum*, Houghton Mifflin Company, 1918. Shows how the individual may be developed through the motivation of ideas on the work and play levels.

Collings, Ellsworth, *An Experiment with a Project Curriculum*, The Macmillan Company, 1924. An interesting report of an experiment in rural school curriculum making. The point of view is that the life of the child is the great thing. The essence of curriculum is the purposes of boys and girls in real life. Tables, charts and pictures are given.

Crum, Mason, *The Project Method of Religious Education*, Cokesbury Press, 1925. One chapter devoted to theory, other nine present nine projects.

Lobingier, Elizabeth Miller, *Stories of Shepherd Life*, University of Chicago Press, 1924. One entire project for seven-and-eight-year-old children, to be used in week-day school. The children learn an appreciation of shepherd life, therefore learn more intimately the stories of David and Isaac, and are capable, as a climax of the course, to appreciate the Shepherd Psalm.

Lobingier, John Leslie, *Projects in World Friendship*, University of Chicago Press, 1925. Shows how to develop world-friendship in the church school through the project method.

McMurry, Chas. A., *How to Organize the Curriculum*, The Macmillan Co., 1923. The author presents a plan to organize the curriculum of the elementary school around "thought studies." About a dozen typical life projects are suggested as the means of teaching geography, history, science, and literature.

Minor, Ruby, *Principles of Teaching Practically Applied*, Houghton Mifflin Company, 1924. Fine enumeration of the value of the project method. At the end of each chapter the author concisely states the educational principles involved in the discussion. One chapter devoted to illustration.

Parker, Samuel Chester, *General Methods of Teaching in Elementary Schools*, Ginn and Company, 1919. Record of experience in historical projects for the grades one to six. Pictures of projects in action, with explanation of work being done.

Shaver, Erwin, L., *The Project Principle in Religious Education*, The University of Chicago Press, 1924. Both theory and practice are well presented for the use of teachers in the field of religious education. Bibliographies at end of each chapter to aid future study.

Stevenson, John Alford, *The Project Method of Teaching*, The Macmillan Company, 1922. Good for fundamental study for one who is not at all acquainted with the method. Gives an entire chapter to definition, also another indicating where the project method supplies a need no other type of teaching does.

Towner, Milton Carsley, *One Hundred Projects for the Church School*, George H. Doran Company, 1925.

Wilson, Kyte, and Lull, *Modern Methods in Teaching*, Silver, Burdett and Company, 1924. Contains a good outline of the steps to be taken in execution of the project method.

Wilson and Wilson, *The Motivation of School Work*, Houghton Mifflin Co., 1916. Emphasizes subjects to which project method is applicable; specifically indicates why it does not replace drill, and gives a good outline of essential characteristics of the method.

Fox, Florence, "Major Projects in Elementary Schools," *Board of Education Publications*, 1921, No. 36. A good brief discussion of the method, its value in bringing life experiences to the child, not merely paying through an experience.

Baker, Paul E., "Service Projects in the Church School," THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, January 1925, p. 17. Gives home and foreign projects which one school carried out, also special projects for festival seasons.

Wells, Lulu, "Teaching Christian Citizenship through Projects in a Vacation Church School," THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION April, 1925, p. 39. Showing correlation of civic project of present day to Bible stories studied.

COMMERCIAL AND INDUSTRIAL BIRMINGHAM

By Jessica Ingram*

THERE is probably no other city in America upon which the spotlight of a nation is focused so strongly as it is on Birmingham, Alabama, the "Magic City and Industrial Center of the South." Throughout the north, east and west one hears of the fame of Birmingham. In Florida where a new population has grown up like a mighty army during the past year, the name of Birmingham is on almost every tongue. Never in history has a city grown in such a remarkable manner as has Birmimgham and it is destined to see even greater prosperity, according to leading business and industrial leaders and nationally noted statisticians who are authorities on world conditions.

Here in the heart of dixie, in the midst of the richest mineral section in the whole world, Birmingham began, in a wide fertile valley, surrounded by picturesque green mountains. In fifty years it has become a bustling, thriving metropolis of more than 200,000. Today its population is nearing the 250,000 mark. In fact it is growing with such rapidity it is difficult to keep up with the actual figures.

Birmingham enjoys an equitable climate the year round, with neither continued extreme heat nor cold. Its annual mean temperature is 63 degrees.

The Birmingham district is the only district where one may find coal, iron and limestone in convenient proximity. These are the essentials for making steel and as a result hundreds of factories have located here. There are 7,337 mines and manufacturing plants in Birmingham, manufacturing 1,640 different articles. Steel can be made cheaper in Birmingham than anywhere else in the world, and as this product forms a basis for many other articles, this fact has attracted a great deal of capital.

Birmingham is one of the largest cities in point of area in the world. Estimates prepared by a public service corporation gives the area, including the

[*]Of the Birmingham Chamber of Commerce.

surburbs, as one hundred twenty square miles, its population for 1925 in this area, 345,000 with estimates for 1930 at 450,000. This same corporation missed the federal census total in 1920 by only a few hundred.

* * *

NEXT to steel and iron, cast iron pipe is the leading product of the district. In 1924 Alabama led the entire United States in the production of cast iron pipe. The Birmingham district leads the world in the manufacture of this product, the value of the annual pipe production being approximately $21,000,000.

The third industry is the manufacture of miscellaneous machinery, iron castings, accessories, machine and mining supplies and steel and iron products. Birmingham has the largest sugar mill machinery plant in the world. There is an immense export business to Cuba and other sugar producing countries. Birmingham is also a leading stove manufacturing center.

One of the largest cotton gin factories in America is located in Birmingham. The product is shipped to all points in the world where cotton is produced. A large veneer machinery plant also ships its products extensively. Other large industries include two cotton tie and steel hoop mills, a coal washing machinery plant, a number of structural steel and iron concerns, machine shops and foundries, making various kinds of castings.

Cement production in Alabama ranks eighth in the United States. Five plants have an annual output of 5,700,000 barrels. Sixty per cent of all paving brick manufactured in the Southern states is made in Jefferson County. There are more than a dozen clay working plants in Birmingham and more than twenty different products are made here from clay and shale. More than four thousand men are engaged in this industry in the county. Birmingham is the largest yellow pine distributing center in the world. A number of chemicals are also manufactured here.

* * *

BIRMINGHAM enjoys excellent transportation facilities with nine trunk lines going in and out of the city and two switching lines make transportation of freight convenient and efficient. It has a port to the world in its Warrior River and a low basis of rates is maintained.

Labor conditions in Birmingham are good with few labor disturbances. There are practically no strikes, but when there have been strikes in other mining districts, Birmingham's mines operate in full capacity. There are 110,000 men and women wage earners in the city and the weekly payroll is more than $4,000,000.

Birmingham is a wholesale center and a retail center for surrounding districts. Retail merchants from many neighboring states come to Birmingham for their buying because of the many advantages offered by the wholesale Merchants and Manufacturers Association of the Chamber of Commerce. The retail trade with surrounding territory is also great.

* * *

THE BIRMINGHAM Chamber of Commerce, with two thousand members is constantly on the job to obtain for the city new industries and new capital. New desirable residents are always extended a hearty welcome.

Birmingham is in the midst of a $25,000,000 building program. Its bank clearings, building permits and post office receipts are leading the country and predictions are that the prosperity has just started.

AN EFFICIENT CHILDREN'S WORKER GONE

MINNIE E. KENNEDY, DECEMBER 11, 1925

NASHVILLE, TENNESSEE

Her years of devoted and effective service as Superintendent of Children's Work, Methodist Episcopal Church, South, endeared her to Sunday-school workers throughout her own church and in interdenominational circles. Few have gone further in realizing the actual achievement of their ideals and plans.

A little while before her passing, she said death had no horrors for her, but that she regarded it as a great adventure. Thus she met the last great issue with the same high courage and triumphant spirit with which throughout life she had fought the battles for childhood and for righteousness.—*John W. Shackford.*

WORSHIP IN THE WEEK-DAY CHURCH SCHOOL

By Frank M. McKibben

WORSHIP is a vital part of the program of religious education. There is increasing recognition on the part of religious educators of the power of the properly-directed worship experience to determine attitudes, to build ideals into the life, to develop appreciations, and to motivate conduct in conformity with the highest conception of Christianity. The conviction is slowly growing among church leaders that there will never be a worshipping people until the young are trained in the art of meditation and become skilled in the materials and methods of individual and social worship. For certain objectives of the program of religious education there are no substitutes for the worship experience and training in the elements that facilitate that experience.

The Place of Worship in the Week-day Curriculum

THE SELECTION and organization of the curriculum of the week-day religious education is still in an experimental stage. Most certainly the time for an arbitrary and final assignment of this or that function or emphasis to either the week-day or the Sunday session of the church school has not arrived. One of the frequently heard but questionable assignments of functions is this, that the emphasis in the week-day session should be primarily, if not wholly, on instruction, while the emphasis in the Sunday session should be that primarily, if not wholly, on worship.

There are several reasons why this distribution of function should not be considered final or valid. The following considerations point to the advisability of placing worship in the curriculum of the week-day session.

One.—It is detrimental to the effectiveness of the program and to the continuity and unity of the educative process arbitrarily to separate elements in the program which may normally and effectively be combined. Conditions may arise during any class session which may make it advisable for the teacher to move from text-book-centered activity to worship, or the reverse. A topic of discussion, a particular lesson theme, or a dominant class interest may be most effectively developed through a worship experience. There should be freedom for the teacher in the week-day session to move from one activity to another without restraint and in the best interests of the pupils.

Two.—The week-day class usually represents a much more closely graded group than is found in the average Sunday session of the church school. Especially is this true in the inter-denominational type of school. This makes possible the close gradation of worship materials, activities, and leadership.

Three.—The week-day session is usually taught by trained teachers or by those far superior in experience and training to the average leader in the Sunday session. This means that a more carefully developed and supervised worship experience and training will be provided in the week-day session.

Four.—The week-day session is free from many of the conditions which make effective worship experiences impossible in the average Sunday session. The desirable conditions found in the week-day session include separation from other groups, absolute quiet, freedom from interruptions from late arrivals, officers, etc.

Five.—In systems where the pupils meet more than once a week in the week-day program there is the added advantage over the Sunday session of frequency and continuity in training in the worship experience.

Planning Worship Experiences

MOST OF the commonly-known, generally accepted principles of planning and conducting worship services for children and young people will apply here. These principles place emphasis upon a proper environment and atmosphere, a maximum amount of intelligent group participation, pupil leadership, close adult supervision, the use of graded material, a distinction between a worship experience and training in the materials of worship, the use of the very best of materials including hymns, prayers, music, stories and scripture, the selection of materials with a theme or dominant mood in mind

In planning worship experiences in the week-day sessions one or two other items should be noted. An arbitrary division of the time between formal instruction and worship may not be advisable or effective. The genuine worship response may not always be evoked according to a set schedule of time. Spontaneity on the part of both pupils and teachers in the matter of worship is desirable. In some schools it may be necessary to devote a small portion of the class period to worship. In other schools the pupils may be woefully lacking in the ability to respond to the stimuli of the worship experience. They may be unfamiliar with the hymns, untrained in the art of individual and social prayer, unable voluntarily to "enter into the presence of God."

In such cases special emphasis should be placed on worship and training in worship. Instead of following slavishly a schedule of devoting ten minutes out of each fifty-minute class period to worship it may be highly desirable for the teacher to use most of the period not only once but for several sessions in special training in worship.

On the other hand if the pupils are responsive are trained in the "art of worship" one hymn properly interpreted and sung, a verse of scripture and prayer from teacher or pupils may evoke a genuine and satisfactory worship experience. This may occupy no more than five minutes.

These suggestions regarding the use of worship in the week-day session of the church school are not presented with the thought of minimizing worship in the Sunday session. They are intended to suggest the desirability and possibility of emphasizing worship in the week-day session. The writer has as a background of his statements an experience with over one thousand junior-age pupils in week-day schools, in which worship was almost wholly eliminated

Reduced Railroad Rates to Birmingham, Alabama

Round trip reduced rates, at the one and one-half fare rate have been granted by all of the American as well as the Canadian Passenger Associations, for the Birmingham Convention, April 12-19, 1926.

This means a reduction of 25 per cent on the regular round trip railroad ticket rate.

Identification certificates, entitling delegates to the purchase of round trip tickets at the reduced rates will be mailed to all registered delegates, in ample time to make purchases.

Further information can be had of Ray S. Erlandson, Convention Manager, 1516 Mallers Building, 5 South Wabash avenue, Chicago, Illinois.

om the curriculum in the early days the movement. Before long, by eming unanimous agreement among upils, teachers, parents, and supervisor, orship became a most vital element the curriculum, one which received generous share of the time and one which the responses and participation n the part of the pupils were most nthusiastic and gratifying.

The question naturally arises, can worship programs be planned which will be satisfactory to all the denominations concerned in an interdenominational week-day school? The experience with the one thousand pupils mentioned above testifies in the affirmative. Other questions arise which will need to be answered out of experience and experimentation. How much time should be devoted during a term of week-day sessions to worship and training in worship? Can the time be more profitably spent in other activities? Should not the teacher in the week-day school, who will in the end possibly more vitally affect the lives of her pupils, share with them this dynamic experience of worship? To what extent should correlation be attempted between the worship experience and program of the week-day session and that of the Sunday session of the church school?

THE VANGUARD BIBLE CLASS OF THE FIRST PRESBYTERIAN CHURCH, RALEIGH, N. C.

By D. W. Sims

ONE OF THE best adult Bible classes I have ever known is the Vanguard Bible Class for men in the First Presbyterian Sunday school of Raleigh. The class was organized with twelve members on July 3, 1904, and, while the membership has never been unusually large, the class has rendered an unusual measure of service. The motto of the class is "Always Ready," and the text is "Be thou strong, and show thyself a man" (1 Kings 2:2). Adequate proof that the class is living up to the spirit of the motto and the text is found in the work that has been done. This class is certainly a worthy example of how faith can be shown by works.

* * *

A CAMPAIGN to increase the membership of the class was put on from May 31 to June 28, 1925, and resulted in the membership increasing from 270 to 958 in five weeks. The campaign was conducted by dividing the class into two opposing teams, the two teams then divided their workers into groups, and in the different groups each man was assigned certain prospective members to go after. They were careful not to go after any man who was already a member of some Sunday school. The class welcomes all men who will come and join in the work, regardless of his denominational affiliations, and after getting the men interested in the work they are encouraged to line up with the work of their own churches.

* * *

A UNIQUE feature of the class is the electric membership roll. On the roll board there is a small electric light for each member of the class. A switch is arranged near the door of the class room and as each member enters the room he turns out his light, which shows he is present. The electric roll device is arranged in the form of the "trade-mark" of the class, which is diamond shaped with a large "V" in the center.

* * *

ON NOVEMBER 1, 1924, the class was incorporated under the laws of North Carolina, and so far as is known is the only Sunday-school class in the state so incorporated. The charter granted by the state gives the following purpose of the class:

"1. For the promotion of the Kingdom of God among men throughout the world.

"2. For the advancement of religious training, education and Christian fellowship.

"3. For the encouraging of Christian stewardship upon the basis of tithing, charity and benevolence, by conducting a Bible class."

* * *

ONE OF THE "key messages" of the class is "Consecrated Finances," with the tithe as the basis. The tithing system of giving is stressed, and many members of the class are tithers. The class budget for the current year is $7,500. The class has a new policy to meet the budget adopted each year.

Recently this class furnished $25,000 towards building a handsome brick building for the First Vanguard Presbyterian Church in Raleigh. The total cost of the building was $35,000. The building was formally opened for use on Sunday, November 1, 1925. This church developed from a little chapel built by the class just outside the city of Raleigh, in 1917, in which a Sunday school was organized and conducted largely by the class. The handsome new church, with a full time pastor, and a membership of 125, is the result of this little Sunday school started by the class. At present the class pays $1,200 per year on the pastor's salary.

March Journal

Do not miss it! Special number on church-school buildings and equipment. One issue that will be worth a year's subscription.

ANOTHER CHURCH project which this class put through was the erection in 1920 of the North Vanguard Presbyterian Church at the cost of $17,500. Years ago the class started a Sunday school in the County Home, and later organized a Sunday school near the Home in a chapel built for the purpose, which developed into the North Vanguard Presbyterian Church. The story of how this church building was financed is very interesting. In 1917 the class began to farm, renting a four-acre tract of land on the edge of the city. After farming successfully for one year, the class bought a forty acre farm, and then sold thirty acres of it for the purchase price of the forty acres, ten acres being held for the class. Then $12,000 first mortgage six percent Vanguard bonds were issued, and the brick church building costing $17,500 was erected. Then the class proceeded to sell lots from the ten acres they had kept from the forty acre farm, and with the money realized on the sale of the lots paid off the bonds that had been issued, and then deeded to the church the building and two acres in fee simple. This church now has a full time pastor and 115 members.

* * *

IN ADDITION to building these two churches, the class pays half the salary of a missionary in China who was sent out by the First Presbyterian Church of Raleigh, and also contributes $600 per year towards the salary of a lady worker employed by the church to do missionary work in the city.

The evangelistic spirit is very strong in this class. It is interesting to note that practically every member of the class is a member of some church.

* * *

PLANS for the class work are in the hands of a Board of Directors elected by the class. This board has frequent meetings to outline the work. The teacher of the class is E. B. Crow, who is one of the most outstanding Bible class teachers in North Carolina, as well as one of the most widely known Christian business men in the state. Mr. Crow is Treasurer of the North Carolina Sunday-School Association, and is actively interested in a number of other religious and civic organizations. On the side he does banking for a living.

EDUCATIONAL BIRMINGHAM

By C. B. Glenn*

FOR CONVENIENCE this article has been arranged under the following headings: (A). The Birmingham Public Schools, (B). Birmingham Southern College, (C). Howard College, (D). Denominational, Private and Parochial Schools, (E). The Public Library System, and (F). Conclusion.

The Birmingham Public Schools

THE WONDERFUL progress of the public school system of Birmingham, keeping pace with the rapid growth of the city, has been a matter of great pride and satisfaction. During the past few years an extensive building program has been carried on, so that today, Birmingham's schools compare favorably with those of any other city of its size in the country.

The following table shows the number and kinds of public schools in Birmingham:

TABLE I
SUMMARY OF SCHOOLS—1924-25

DAY SCHOOLS	White	Negro	Total
High	3	1	4
Elementary	35	22	57
Total Day Schools	38	23	61
SPECIAL SCHOOLS			
Night	3	2	5
Part-time Vocational	4	....	4
Evening Vocational	2	....	2
Total Special Schools	9	2	11
Total All Schools	47	25	72

These schools house 46,442 children distributed as shown in Table II.

TABLE II
ENROLLMENT BY SCHOOLS

	White	Negro	Total
High Schools	5,509	1,323	6,831
Elementary Schools	22,767	14,822	37,589
Night Schools	1,199	823	2,022
TOTAL SCHOOLS	29,475	16,967	46,442

Table III shows the number of administrative officials and teachers required to operate the schools.

TABLE III
SCHOOL ORGANIZATION
Numerical Summary

	White	Negro	Total
Administration	33		33
Instructional (Teachers)	903	284	1,187
Maintenance & Operation	32	105	137
Total	968	389	1,357

In order to take care of the growth in enrollment each year, the number of teachers must be increased by about 70.

High Schools

THE THREE white high schools are cosmopolitan in type and give a wide range in courses, including the college preparatory, (one, science, two, art), the piano major, the commercial, the industrial (one, manual arts, two, home economics), and the general. The negro industrial school gives an academic course in English, mathematics, civics and history, household arts, tailoring, and vocational courses in auto-mechanics, shoe repairing, rug weaving and printing.

*Supt. of Schools, Birmingham.

Elementary Schools

TWENTY-THREE of the thirty-five white elementary schools and four of the twenty-two negro elementary schools have been reorganized on the platoon plan from the old or traditional one-teacher classroom plan. This reorganization has followed the general type adopted by many city school systems of the country and is generally recognized as an improvement over the old type because (1) the more economical use of school buildings increases pupil capacity, (2) specially trained teachers teach special subjects, (3) the change

Science Hall, Birmingham-Southern College

from academic work to special activities and back conserves the energy of the pupils, (4) constant passing of lines and changing from room to room develops self-control and initiative, (5) the school is socialized through special activities and the necessary freedom from autocratic discipline and (6) each school works out a program that meets its local needs. The remaining elementary schools many of which are too small for the efficient operation on the platoon basis continue along the traditional plan.

Holding Power of the Schools

THE EFFICIENCY of a public school system is best measured by its holding power. The increase in elementary school attendance from 7.9% of the total population of the city in 1890 to 14.4% in 1924 indicates that the holding power is much stronger now than in the past. This holding power is further shown in the larger percentage of attendance in high schools after the pupil has passed the compulsory attendance age. In this respect Birmingham ranks fourth in the country in a group of thirty-six cities of over 100,000 population. Birmingham records twenty-nine children in average daily attendance out of every one thousand of total population. Spokane, Omaha and Los Angeles are the only cities showing a higher percentage.

The outstanding present-day educational objectives are character and health. In these two objectives as in other respects the public schools of Birmingham are classed with the leading schools of the United States.

Just now particular stress is being laid upon character education in all of the Birmingham schools. This is interpreted to mean not merely the talking about certain virtues or desirable traits of character, although this phase of the work is not neglected, but rather the training of boys and girls in the habits of right actions and right attitudes toward civic and moral questions. As a direct means of putting the proposition over, an effort is being made to make of the schools laboratories for moral training and in the high schools special teachers are in charge of the work.

Along with character training ranks the work being done in health education, which has for its aim the formation of proper health habits. The means used to accomplish this aim are: One. medical inspection of all children, two, nutrition classes, and three, health instruction.

To add emphasis to the health program this year the health clown, Cho Cho, was engaged for a week to bring home to the children through entertainment the fact that they should eat only good food. As a result of the work of the nutrition classes there was a reduction of approximately 5% in the percentage of 10% and over of underweight children.

Religious Education

NOT ONLY are the public schools of Birmingham keeping abreast with the times in character and health education but they are also making rapid strides in religious education. This is indicated by the fact that the schools cooperate with the churches and send children on school time to classes taking religious instruction, which is non-denominational in character, and under specially trained teachers. The cooperation between the public schools and the various Sunday schools and churches is very gratifying indeed. This cooperation is further shown on the part of the public schools by offering school credit for Sunday school work and encouraging

The Journal is presenting Birmingham articles through the courtesy of the Birmingham News, Victor Hanson, Editor, for the benefit of delegates to the International Sunday School Convention, to be held there April 12-19. The articles are as follows: Broadcasting Birmingham, Commercial and Industrial Birmingham, Educational Birmingham, Birmingham, a Church City, Birmingham and Religious Education.

Sunday school attendance by ascertaining each Monday morning the number of children who had attended Sunday school the preceding Sunday and reporting this information to the executive secretary of the Birmingham Sunday School Council. Sunday-school credits were first issued in 1915-16. The number, 9,761, issued the past year shows an increase over the best previous year of 56.3%.

Birmingham-Southern College

BIRMINGHAM-SOUTHERN College, a co-educational Methodist institution, is located in the midst of a campus of one hundred twenty-five acres on a wooded hill overlooking the famous Jones Valley of Birmingham. This institution is a fully accredited member of the American and Southern Associations of Colleges, of the Association of American Universities, and of the American Association of University Women. It has a faculty of fifty-five, its total enrollment for this year is over 2,000, and it offers (1) courses in languages, history and sciences leading to A. B., B. S., and M. A. degrees, and (2) work leading to medicine, law, engineering, teaching, ministry, and business. Athletics, physical education, student publications and clubs serve to promote physical well being and literary effort. The Y. M. C. A., the Y. W. C. A. and other groups develop the best in the students religiously and socially. The resources of the college have recently been increased by the addition of $1,000,000 made possible through the Christian Education Movement. Plans are under way to materially increase the endowment fund during the spring of 1926. The Munger Administration Building and Auditorium is soon to be erected at a cost of $250,000. Genuine college advantages are in reach of all at a cost of under $350.00 per year for necessary expenses.

Howard College

SITUATED in the extreme eastern section of the city stands Howard College, a co-educational Baptist institution, owned and controlled by the Alabama Baptist State Convention. This college was founded in 1842 at Marion, Alabama, and was moved to Birmingham in 1887. It is thoroughly standardized as evidenced by the fact that it is a member of the Southern Association of Colleges and other standardizing associations. The present endowment fund of approximately $500,000 is to be increased during 1926 by an additional endowment of $500,000 raised by means of a civic campaign.

Phillips High School, Birmingham

Howard boasts of a phenomenal increase in enrollment during the past five years increasing from 273 to 700 regular students. Extension classes and summer schools have also grown very rapidly, the latter showing an increase over a five year period of from 191 to 1310. Last year the college had a total enrollment of fully 1800 individuals. The faculty has kept pace with the student body and now has fifty-five members.

While Howard is preeminently a college of arts and sciences, it has splendid four-year degree courses in business administration and commerce, chemical engineering, and chemistry and metallurgy, and a three-year pre-medical course.

Denominational, Private and Parochial Schools

FILLING their respective spheres of activity and usefulness are the several denominational, private and parochial schools. The number of children enrolled in these schools as reported for the year 1924-25 was 2136.

The Public Library System

ONE OF the important cogs in the educational machinery of Birmingham is the public library system, which consists of one central library, at present located in the national guard armory, but soon to be housed in its own $650,000 building on Park Avenue, eight branches, two stations in industrial plants, and fifteen deposits in city schools.

Of the 115,606 books in the library system, 62,267 volumes are in the central library, 47,036 in the eight branches, and 6,303 in the Jefferson County department.

Four thousand of the people of Birmingham and Jefferson County come each day to the public library and its branches to borrow and use these books. The circulation of 660,180 is a gain of 82,392 volumes or 14% over the previous year. Of this total circulation 297,450 books were loaned from the central library, 325,032 from the eight branches and 32,320 from the county department.

The total registration of users is 64,583. This is a gain of 9,982 or 18% over the previous year.

The reference department serves many classes of people. The school (teacher and pupil), the club woman, the technical man, the business man, the worker in the various trades, and the professional man are constant patrons. More and more grows the demand also for adult educational work. Reference calls over the telephone have greatly increased and many questions and appeals for advice have been received and answered by mail. Compilations of bibliographies, club programs and reference lists, the procuring of formulas and processes, and aid in the preparation of papers and speeches, and the answering of innumerable questions well illustrate the work of this department.

Conclusion

EDUCATIONALLY Birmingham is pressing forward at an unprecedented rate of development keeping well abreast with the progress made in her other outstanding projects, such as mining, manufacturing and building. She has accomplished in a period of forty-five years what many cities have failed to accomplish in one hundred forty-five. She is on the rising tide. In the south she is showing the way to her sister cities, while the most progressive cities of the country are beginning to realize that in her they have a most worthy rival.

Howard College, Birmingham

CHURCH SCHOOL EVANGELISM

By Roy C. Helfenstein

THE PRIMARY objective of the church school is to win the youth for Christ and the church; to build them up in the knowledge of Christ and of Christian living; and to send them out into the world as workmen for Christ and humanity,—"Workmen that will have no occasion for embarrassment in evaluating the words of truth." Through the beginners department, and the primary department of the church school, the information should be so imparted, and the character and life of Jesus so presented in the teaching and in the life of the teacher, that each child in these departments will desire to pledge life allegiance to Christ and the church before passing through the junior department.

If the principals and teachers of these departments will keep this as their major objective, the majority of the pupils will make their decisions for Christ during the junior years,—ages nine, ten, eleven. A few years ago, religious educationists believed that the intermediate years, twelve, thirteen, fourteen, constituted the most opportune time for securing decisions for Christ. But experience and close observation have taught that many pass out and away from the church school and the church if they are not enlisted for Christ before they reach the intermediate department. And now many of the leaders in the work of religious education are enthusiastically urging the great importance of giving the boys and girls a definite opportunity to accept Christ as their personal Savior during the junior years.

* * *

THE BEST WAY to accomplish this objective is the indirect method of approach in the teaching work, supplemented by the direct method of approach, or the personal contact of the teachers in seeking the pupil's decision for Christ, and also by observing decision day in the junior and intermediate departments each Christmas Sunday and each Easter. Decision day should also be observed in the intermediate and young people's departments in order to give opportunity for decisions on the part of those who have joined the church school from another school that did not give the opportunity or proper encouragement to make the decision for Christ in the junior department.

Well may we all thank God that the day has passed when the church felt that boys and girls were not qualified to make such an important decision as is involved in a life commitment to Christ and the church. Churches everywhere now recognize that the child of nine, ten and eleven years of age is at that period of life in which it is the easiest and most desirable time in all life to commit oneself to the Christian's program of life,—to love the truth, to love people, to love justice and right, and to love to serve. The ages from nine to twelve constitute the most impressionable period in a child's life. It is the time of all times when they can be the most easily and most lastingly impressed with God's claim upon their lives.

* * *

A CAREFUL and systematic investigation of various congregations has disclosed this significant fact, that a much larger percentage of the conversions among children from nine to twelve years of age remain faithful to the church than is true of any other age. And as the age increases, the percentage of delinquencies increases, until after the age of fifty-eight is reached. Or in other words, of a hundred people experiencing conversion at the age of thirty, the possibility is that there would not be as many of the number remain faithful to the church as there would be from a group of a hundred boys and girls who accepted Christ at the age of eleven. But the tendency seems to turn at the age of fifty-eight on, and the percentage of delinquencies then gradually begins to decrease. But that fact is easily explained. After a misspent life, and knowing that only a few years stand between one and death, a sense of fear helps to hold such converts faithful. Moreover the reversion can be explained in the fact that there are proportionately fewer conversions among people who have passed the sixtieth milestone in life.

But the pathetic element in the proposition is that a whole life has been wasted when one has waited until fifty or sixty years of age to commit his life to Christ. The church school is engaged in saving *lives* for Christ *here on earth* as well as in saving *souls* for *Him in heaven.*

And every teacher in the church school should accept the heaven-imposed obligation of doing the work of an evangelist. Their highest privilege is so to present the life and teachings of Jesus that they will create in the mind and heart of the pupil a love for Christ and a desire to be like Him.

* * *

THE THOUGHTFUL and wise teacher of boys and girls will not be exhorting them from Sunday to Sunday to give their lives to Jesus. Such a practice of constant repetition cheapens the invitation, and takes the "pull" entirely out of it. The teacher's task is to sow the seed from Sunday to Sunday,—present the great truths of the lessons, and wait until decision day for the harvest. Then during the week before decision day, speak to each member of the class who has not made the Christian decision, giving him a personal invitation to accept Christ as Savior and Lord when the opportunity shall be extended on decision day.

What a thrilling sight to see the boys and girls boldly making a public declaration of their purpose to follow Christ through life. What a challenge such a sight is to the entire church to play fair with the youth! What a testimony such a sight is to the teachers that their work has not been in vain! And on each decision day, all the children who have formerly made public acknowledgment of Christ should be given opportunity to reaffirm their commitment to Christ. This experience ties them closer to the church.

* * *

THE BUSINESS of the teacher of mathematics is to make mathematicians; the business of the teacher of history is to make historians; the business of the teacher of philosophy is to make philosophers; the business of the teacher of Christianity is to make Christians. And that is the business of every Sunday-school teacher who teaches the youth. It is not enough to teach the lesson. No Sunday-school teacher of youth has completed his or her task until he has personally talked to each member of the class about Christ's claim upon his life. And the proper time to do that is just preceding decision day.

EVANGELISM

Evangelism is proclaiming the good news of the gospel, the spiritually minded work of gospel preachers and teachers in the endeavor to win to Christ by instruction and persuasion—the appointed method of spreading the gospel.

Evangelism is an all-inclusive word, having in its meaning every element that turns the thought and heart to Christ, from the first word of instruction spoken to a child to the last message of comfort to the aged.

We must not, therefore, narrow its significance. Conversion to Christ means more than that very important moment of public decision. It means, because of instruction, an intelligent yielding of the whole life to our Lord.—*W. H. Main.*

AND THUS religious education and evangelism go hand in hand. They ould be "one and inseparable" in every urch school. Evangelism is in fact the ry heart of religious education. The imary objective of religious education to give the youth such a knowledge of Christ and His teachings that the youth will be eager to commit his life to Christ's program of living. That is the one objective of evangelism also. The further objective of religious education is to equip the youth with such knowledge of life and of truth that he may become an efficient workman for God in Kingdom building. If the churches make the most of the opportunity for evangelism in religious education, the time will come when there will be less and less need of the old method of evangelism as expressed in the protracted meeting or revival.

EVANGELISM OF YOUTH, THE CHURCH'S BEST INSURANCE

By Frank D. Getty

CHURCHES as well as individuals ought to carry insurance. If the opular definition of this word is correct protection against the future) certainly n organization which builds so much for he future should invest heavily in protection. Most churches carry insurance gainst fire, but how many are guaranteeing to themselves that they will continue to exist in the years to come. Not ong ago in a church in Ohio, only three oung people could be found in an audience of one hundred and fifty. It was ven more heart-breaking to hear after he service that for many years no concern for the spiritual and moral welfare f the young people of the community ad been evidenced by that church. How ifeless and hopeless it was! It will be nly a few more years until it joins the ther disbanded churches. A church that opes to live must insure for itself a never nding supply of new material in the form f young people.

* * *

IT IS FOR each individual church to decide how large its insurance policy will be. The premiums that have to be paid consist largely of evangelistic work. The dividends are transformed lives, a larger number of young people accepting the Saviorship and Lordship of Christ, and a larger, better, and more successful church. The benefits from this insurance are the accomplishment of Christ's purpose in this world, an earlier bringing in of His Kingdom, and the unparalleled joy which accompanies the doing of the Master's work. The premiums will have to be paid constantly; the dividends will be received as long as the premiums are paid. The unusual feature of this insurance is that no one has to die before the benefits are received, for they start as soon as the first premium is paid.

* * *

EVANGELISTIC work for young people is decidedly more than the spasmodic movement which comes when someone realizes that the church membership has not increased as rapidly as might be expected; nor should it consist merely of holding an annual decision day in the Sunday school. While these efforts may have worthwhile results, and while there may be some justification for them, no excuses can be found for neglecting the greater resources of constant effort. Even with constant effort there are times when special emphasis can be given to evangelism, such as the pre-Easter season which seems to be an especially fruitful time for winning people to Jesus Christ. To maintain this evangelistic work in the church school on a permanent basis, it will be necessary to place the responsibility with some individual or committee. The responsibility should be for the work in all the young people's organizations of the church rather than in the Sunday school alone, or in any single organization. Special plans might be worked out for the various organizations and the committee might be so organized that each organization would be represented. Membership campaigns in the different organizations might easily be enlarged to evangelistic campaigns, for the incentive is far greater when one goes out to get a new Christian than when one is looking simply for a new member of a Sunday-school class or society.

Experience has proved that evangelistic effort can be carried on successfully by young people. Not long ago a superintendent of a Sunday school became convinced that his young people should be used in bringing other young people into church membership. He called a meeting of several of the young people's classes after the regular Sunday-school service, told them of his hopes, and was overjoyed to find that they were quite ready to respond and even anxious to be engaged in this kind of work. Plans were carefully made and the work was prayerfully attempted. Within three months these twenty young people had the joy of seeing twenty-two other young people received into the church membership, as a result of their own efforts.

In another Sunday school a class decided to increase its membership, and the goal of "A New Member each Sunday" was set. At the end of three months ten new members were in the class, which was an unusually good increase. But the teacher was impressed with the emptiness of their goal, and the following Sunday told the class how futile she felt it to be spending so much effort just to get additional members in an organization. Again the class caught the teacher's enthusiasm and ideals and the goal was changed to read "A New Christian Each Sunday." More than twice as many young people were brought into class membership and to the acceptance of Jesus Christ, and the lives of the original members of the class were lifted to higher levels.

* * *

CERTAIN essential features of evangelistic work for young people must be kept in mind. (1) It may be necessary to create the desire to do this work, although in many cases the desire exists even though it has not been recognized. Certainly anyone who finds following Christ to be worthwhile should tell others of this way of living with as much enthusiasm as a new book or a new movie may be described. (2) It is almost an absolute necessity that a careful list of young people not connected with any church should be made. Care should be exercised that these young people are not classed as un-Christian. In many cases they may be thoroughly Christian in their living even though they have not made a public confession of Jesus Christ as Saviour and Lord. It is well to confine these lists to young people in the community or to acquaintances in school or business. (3) Individual prayer lists should be made, for this work cannot be done without prayer. Young people ought to realize that the work is so important that it needs to be prayed about, and they must also realize that they can draw on the infinite resources of God in all that they try to do. (4) In addition to praying by individuals, it is well to organize prayer bands. These might be groups of from three to five who will meet more frequently than the larger group for the essential purpose of praying about the work and discussing methods which have proved successful. (5) The entire group of young people who engage in this work should come together for a series of studies on methods of successful evangelism. It would be well to study one of the good books on evangelistic methods before any work is attempted. Among the books which have been found helpful are *Evangelism of Youth*, by Gage; *Enlisting for Christ and the Church*, by Johnston; *Second Timothy, 2:15*, by Pope, and *How to Win Men for Christ*, by Torrey. Almost all denominations publish leaflets which may be used in such studies. (6) There should be regular meetings for reports of work accomplished and for conference regarding the best ways to overcome difficulties experienced. (7) In all of the planning and in the work

the supreme desire should be to bring young people into the right relationship with Jesus Christ rather than simply to get young people to join the church.

* * *

EVANGELISM for young people in the church school should be decidedly a youth movement. The complexity of the minister's task today makes it impossible for him to do all the evangelistic work which needs to be done. It has always been unfair to expect him to do it. The members of the official board of the church ought not to be expected to do all the evangelistic work. It is the responsibility of each individual Christian to tell others the good news about Jesus. This means that adults should be working among adults, and that young people should be working among young people, for it stands to reason that a person can best reach his own associates, although no reason exists for prohibiting anyone from making an effort to reach someone else who might be older or younger. Following this argument, young people should be taught to approach this subject as naturally and as freely as they would discuss the happenings in school or would tell about a recent football game, and there should exist confidence that the subject of Christian living will be of interest to the person talked to. In fact, with all the promises of Jesus and with all His strength and resources at our disposal, we sin when we even think of failure.

* * *

FOR THE SAKE of Christ, our Master, and for the welfare of the young people of today, every church should invest heavily in this insurance which is best for the present and for the future.

ADULT EVANGELISM

By Ferdinand F. Peterson

GOOD MORNING, Ames, I learned today that you and your wife united with the Stone Church people yesterday," said his friend Akers as he greeted him one Monday morning.

"Yes," replied Ames, "we did and it was a great day in our lives. You see, we have been connected with the adult classes for some months. A campaign for new members swept us in with many others. The pastor has a feeling that adults can be won to Christ as well as children. I heard him say one morning that in fifteen years experience covering over 3400 decisions, 5 3-4% of the new converts were adults between forty-five and fifty-five years old. I am in that class and a peculiar sense of opportunity swept over me when I heard his statement. Since then my wife and I have found many of the Bible lessons pointedly helpful in developing a religious sense.

"Perhaps this fact alone would never have persuaded us although the spirit of the classes was friendly, optimistic, and enthusiastic. It seems there are certain groups of men and women who have prayer lists of those who are the new recruits and not members of our church. Every new comer becomes at once a subject for special intercession. They tell me that at present sixty-two names are on this list.

"Another interesting thing about these classes is the fact that the officials feel that Sunday is not the only time when members should be seen and heard. Men often drop into my place of business and never do they fail to say a word about the Christian life. A visiting committee has been cultivating Mrs. Ames in the home. These men and women are our neighbors and friends, people in whom we have confidence and for whom we have the deepest respect.

"The climax of this whole affair came three weeks ago last Tuesday. Two men of the class and the pastor visited us in our home. They stated naturally but expectantly that we had been the subjects of prayer for some time. Our interest in the classes and the church and our respectful attitude towards the occasional visitors led them to believe that perhaps we were ready now to make a clear cut acceptance of Christ as Lord. The plan of salvation was very clearly and tenderly explained. Well, for some minutes we could not say a thing. Then in sheer defense of our position we said that we could not decide at that time. Really, I was so stirred by the appeal that I could not say either yes or no. One of the men asked that we might kneel in prayer, and when we arose from our knees he grasped my hand and said, 'Ames, take Him tonight. Make the start now.' Well, I just couldn't get away from it and both my wife and myself surrendered to Him.

"It seems that every Tuesday night is set apart by groups of people of the church for this kind of thing. They meet at the church at 7:30 p. m. After a prayer period of fifteen minutes, they scatter to all parts of the city for the evening's task. The rest of the story is soon told, for we found many helpful words from the folks, and the pastor loaned us that little book of Jefferson's, *The Next Step*, which was a great aid to us. So yesterday we took 'the next step' and face a happier life as we believe."

WELL, AMES, I congratulate you and I trust your hopes may all materialize," and with that Akers made ready to leave the car.

"Just a minute, Akers," said Ames. "I thank you for the good wishes, but to make me really happy come to the class with me next Sunday. Will you?"

"Surest thing you know," and with that Akers was gone.

* * *

AKERS became a regular attendant at the class. Weeks stretched into months until Easter Sunday came. Everywhere in the church school were preparations for decision day. The adult classes met together in the auditorium. Special music, prayer and scriptures were read. The pastor-teacher then took charge. Clearly and helpfully he presented the meaning of the resurrection. As the men and women had gathered for the session, a card with a small pencil attached was handed each person. At the top was a space for the name and address. Below, with a small square for checking decisions, were printed four possible challenges: 1. I now take Christ as Lord and Saviour. 2. I am a follower of Christ but not a church member. I desire to unite with this church. 3. I am a church member elsewhere but desire to secure a letter to unite here. 4. I would appreciate a conference with the pastor or ———. As the pastor closed his appeal he asked every one present to sign name and address for the attendance record. Then he carefully reviewed the four decisions possible and asked every one to bow in prayer. After a brief prayer, those not yet members of the church were urged to check the item denoting their decision. Many signatures were received. Immediately the Tuesday night visitors were put in charge of the follow up. Many united with the church as a result.

So much interest was developed that a special section of the auditorium was assigned to the adult classes both at the evening and morning services. A number made decisions at these meetings, often at the invitation of men and women who had been praying for them. Although he had not decided at the Easter decision day, Akers was deeply moved.

JESUS AND OUR GENERATION

By Charles Whitney Gilkey. 183 pp. Price $2.00. University of Chicago Press, Chicago.

Dr. Gilkey, pastor of the Hyde Park Baptist Church, Chicago, gave the 1925 Barrows Lectures in India. This book is the substance of these scholarly messages. The six chapter titles are: Jesus and Our Generation, Jesus' Way of Life, Jesus' Life With God, Jesus and the Mysteries of Life and Death, The Lordship of Jesus, Jesus and the Future. Dr. Gilkey is a skillful interpreter of the personality of Jesus. He is a clear thinker and he thinks clear through. The book is a spiritual tonic.

THE FOLLOWING year, the decision Sunday plans brought all the school gether from the tenth year up. When o appeal was made for prayer, Akers ald not longer refuse to accept Christ, among those raising their hands s his eleven-year-old boy and fourteen-ar-old girl. As the result of this one y's work, forty-four men came into the urch. With the women and children was a very large ingathering.

* * *

THE FOLLOWING year a noted evangelist came to the city. Ames d Akers worked conscientiously and nstantly in keeping the adult class ction in the tabernacle full. While ere were good results, it was felt that er a period of seven years, the personal peal and local church method was tter.

* * *

ON THE TENTH anniversary of Ames' admission to the church, a nner was arranged with Akers and his mily and the pastor as guests. Naturally the occasion that brought them together was the chief table topic. Turning to the pastor, Ames said, "Dr. Clare, you have been with us now fifteen years. What do you consider the essentials of success in adult class evangelism?"

After a moment of thought, their leader replied, "Well, it is not easy to answer off hand. But as I am thinking of it, I am sure any church school can succeed with its adults, only at a real cost of time, effort, tact, and perseverance. The belief that mature men and women can be interested in the Christian life is fundamental. We have so long had dinned into our ears the evangelistic successes of childhood and youthhood that we forget that in all ages, beginning with the early church, large groups of adults were swept into the Kingdom. Of course specific intercessory prayer, the cultivation of the individual, and real personal work are basic. Systematic visitation, as you all well know, is at the heart of all successes.

"I am constantly seizing upon every evangelistic opportunity. The teaching of the lesson provides many opportunities to clinch truth and challenge the will. Somehow no appeal seems to me rational or successful that is not tender and hopeful. Men and women have consciences, and I appeal to them in every case.

"As to method, any way, decision days, personal interviews; special evangelistic campaigns, all are used. But more than all these I lay our success to the fact that there is a pervasive atmosphere of evangelistic expectation and endeavor in the church. Our classes are militant when it comes to soul winning. They have a passion for souls, a program of intercessory prayer and personal work, and a place for decisive commital. Surely God has blessed this spirit and our plans."

A fervent "amen" from Ames seemed to leave nothing more to be said. But as the pastor went home he recited under his breath "and many of them that heard the word believed, and the number of the men was about five thousand."

SUNDAY SCHOOL SAYINGS OF MARION LAWRANCE

CONSIDER always that you have never done well until you have done your best.

Earnest work is the easiest.

Truth is the shortest line between two points —or people.

Some people are like those who diligently gather flowers but save no seed to plant next spring.

A smooth sea never made a sailor.

Individuals, like armies, live by conquests; when conquest ceases, mutiny begins.

I shall be satisfied when I awake in His likeness. (A frequent answer to hair-splitting questions about religion).

Self-seeking always belittles; self-effacement always enlarges.

Vinegar Christianity has no drawing power.

Practice is the polish of Christian life.

We cannot long hate people for whom we pray.

Pure religion cannot be covered up.

A man's Sunday life and Wednesday life should be parallel.

There is a gospel of the hand. We can all preach it without a theological training.

The spirit of Christ does not stop with a man merely doing his duty.

It isn't any sacrifice to do the thing you like to do.

My address in heaven will be on the corner of Glory Street and Halleluiah Avenue. When we all get there, you must come over some afternoon and we will talk things over for a thousand years.

He Yet Speaketh

No man is orthodox who has lost his passion to win this world to Christ.

I do not know of anything that would help the church more today than for every family to take at least one of their denominational papers and read it regularly.

There is no religion by proxy.

Blessings that are unappropriated, go to some one else.

To know, serve, seek, we must know God before we can serve Him.

God never foils our plans, unless He has a better one for us.

Be ye doers of something worth while.

Live the life that will stand the light.

Be so busy and have so much on your hands that you can often say, I have a previous engagement.

Just to do the simple duty of the hour and be ready when the Master calls.

There is not a single promise in the Bible for the successful man. The promises are all for the faithful ones.

—*Extract from Marion Lawrance, a Memorial Biography, by his son, Harold G. Lawrance, Fleming H. Revell Company, New York.* Price $4.00. Special offer with INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION ($2.00 for one year). **Both for only $4.00.** Send orders to The International Council of Religious Education, 5 S. Wabash Ave., Chicago.

THE BEGINNERS DEPARTMENT IN THE ONE ROOM SCHOOL

A True Story

By Muriel White Dennis

HELEN BROWN returned from the state Sunday-school convention enthusiastic about graded lessons and determined that her school should adopt them. What if the church building was just one large chapel with a cubby hole dressing-room back of the pulpit? Had not the convention speakers told of other one-room schools that were using the lessons successfully?

She decided to start with the beginners department. (Helen was the assistant primary teacher.) After securing the consent of the minister and the church-school superintendent to promote the project, she approached the primary teacher. There were only four children enrolled in the primary class under six years of age, but it was quite evident that the teacher did not wish to part with them. Helen reviewed the outlines in her convention notebook for the teacher's benefit and talked enthusiastically about making the needs of the child the law of the school, and at last gained the half-hearted consent to start the new department.

* * *

THE NEXT problem was to find a place in which to meet. The primary class occupied the dressing room behind the pulpit so the beginners would have to meet in the large room. They must have a real corner, Helen decided, with a window for light and ventilation. Surveying the room, she discovered that the best corner for the department was already occupied by the young men's class. Would they give it up for the children? she wondered. With a prayer in her heart, she went to interview the teacher. She pictured the corner as it would look when it had become the little child's "house of God," and since he seemed interested, she showed him her quarterly and the outline of the year's lessons. She told about the aim of the lessons and how she would help these children associate everything in their daily lives with the heavenly Father. When she finished, he removed his glasses, wiped his eyes, and said, "Of course you may have the corner. Nothing is too good for the little children." The class president was willing, too, for his son was four years old, and at their weekly meeting the class voted unanimously to vacate.

* * *

THE FIRST things Helen purchased for the corner were a can of enamel and a strip of beaverboard. The beaverboard was tacked along the wall, thirty inches from the floor, then painted to match the walls. She did not wish to invite the criticism that she was cluttering up the church. On this strip she tacked the pictures she had purchased at the convention.

Her father warned her that the surest way to ward off criticism was to give everybody an opportunity to do something for the children. Acting on this suggestion, she went first to the men whose children would be enrolled in the department and asked each father to buy a chair for his child. All were willing, for children and little chairs seem to go together. Helen's father and the minister purchased one also, so the first Sunday she had six chairs. There were four children present. Within three weeks the enrollment had increased to seven so she appealed to the men's Bible class to provide chairs for the children whose parents were not members of the church.

* * *

ONE OF THE members offered a three-ply clothes horse to be used as the foundation for the screen, and the mothers of the beginners paid for the burlap. Helen's father conceived the idea of making a combination table-cabinet from the leaf of an extension table. The cabinet was just large enough to hold the children's story folders and handwork material. The top was used for displaying the flowers and objects brought by the children, and the material Helen wished to use during the morning session. But the climax came when the doctor's wife donated a small cedar chest in memory of her little girl who would have been four years old. This was used for pictures, posters, picture books, and toys.

* * *

A SPEAKER at the convention had given the outline for a program to be used behind a screen, which Helen adopted. While the school on the other side of the screen was singing and reading in concert, she gave the children something to do so they would not notice the confusion. Those who came early helped her hang pictures and arrange the flowers. In the autumn, when the lessons were about the heavenly Father's care, she let the children hunt through old magazines for pictures of fathers, mothers, children, and home activities to paste into scrap books. At Thanksgiving time they drew pictures of things for which they were thankful. In December they made a booklet of Perry pictures telling the Christmas stories. In the spring, when the lesson was about "Gifts for God's House," they built a church out of blocks, using the cedar chest as a table. Since the things they did were closely related to the lessons, she was able to direct their conversation toward the theme for the day. Sometimes they reviewed stories and verses by means of pictures.

* * *

WHILE the classes assembled on the other side of the screen, she did not attempt to do any teaching. The window was raised and the children were allowed to move about or clap to the march music. The complete break rested the children and they were ready for their worship service.

Helen had greeted each child personally as he came and since they had been working and talking together, a greeting service seemed out of place. The worship service included a praise song, conversation about the heavenly Father's good gifts, a simple "thank you" prayer, and the offering. After the offering had been counted, she put the money in an envelope, hastily recorded the total, and put it with the attendance record, in a pocket on the outside of the screen.

* * *

THE NEXT seven minutes were spent in various ways. Sometimes they sang; sometimes they looked at pictures and recalled stories and verses; sometimes they learned a song which would prepare the children for the new story. Then each child picked up his chair and came close to the teacher in order to hear the story. After the story each child had an opportunity to see the picture. As it was passed from one to the other she repeated the verse. When the confusion was not too great on the other side of the screen, she led the children in prayer.

The department grew, in spite of difficulties. Four months later there was an enrollment of eighteen, and the men's class was called upon to provide new chairs.

* * *

THE BEGINNERS do not meet in a corner today, for a new church has been built with department rooms and modern equipment. How the school outgrew the little one-room building is another story. Some people insist that Helen deserves the credit for it all because she was the first to direct the attention of the church to the spiritual needs of its children. But Helen, herself, gives the credit to the state convention.

STANDARDS IN RELIGIOUS EDUCATION

By Hugh Hartshorne

THE WORD "standardize" is usually used in connection with quantity roduction of objects which are exactly like. The object is a standardized roduct. The processes by which it is roduced are standardized in the sense hat they are selected from a host of ossible processes because of their demonstrated efficiency and economy in getting he result aimed at. This has usually nvolved breaking the process of manuacture up into highly specialized parts, ach with its own machinery and techique. The typical case of highly standardized production is the Ford car.

We have been passing through a stage n religious education in which certain of these aspects of standardization have been present and others missing. There has been the desire for a uniform product, as in the use of a single aim for all ages, an additional single aim for each grade, and still another identical aim for all who study the same lesson. There has also been uniformity of process, with the same lesson for all pupils of the same grade or age, the same supplementary materials, the same class and department procedures; and the same preparation for teachers, with the same diplomas and certificates for those doing the same work with the same texts.

* * *

SUPERFICIALLY, at least, Protestant Sunday schools have an extraordinary similarity. To visit one is to visit all. There are the same "opening exercises," with the same hymns sung and prayers recited and responses read; the same small class groups huddled around leaders holding the same booklets, and all doing the same thing to or with the . . . . I was going to say, with the same pupils; and certainly a glance will not distinguish the pupils of one community from those of another. They dress the same, give the same answers, or fail to answer, in the same way. They attend the same percentage of Sundays, or have the same number of parties. The same class officers, if any, perform the same kindly deeds at Thanksgiving and Christmas. They play the same tricks on one another.

I said that superficially the product, that is, the pupils, was uniform. A closer inspection of the product, however, suggests that this is a hasty judgment. It is true that in any one school will probably be found the same range of product as in any other, but in any one school there is considerable variety. We give the children a test of their knowledge of the Bible which their standardized texts and teaching have been supposed to supply them with and we find knowledge running all the way from nearly zero to an approximation to what is found in the text. We observe their behavior closely and we find virtues and vices crowding one another, not as stipulated in the teaching but as in real life out of the Sunday school.

And it is right here that we see a difference between the processes of religious education and those of the manufacturing plant. There is uniformity of process but not uniformity of product. Nevertheless it has been called "standardization" simply because of the uniformity. The uniformity observed is not true standardization, for the processes are selected not because experiment has shown them to be efficient and economical ways of developing a certain product, but because uniformity is cheaper and easier, or because it is desired for its own sake.

* * *

NOW IF any one thing is clear from recent educational experience it is that there must be variety of material and method, the utmost adaptation to differences in ability, interest, and circumstance, if similar results are to be assured. Whatever uniformity of product may be desired, it certainly cannot be attained by uniformity of method in any case. Consequently, so far as education is concerned, standardization that necessarily implies uniformity is doomed.

Furthermore, the products, the results, even, are no longer thought of in terms of an identical objective for each child of each grade in each community. Even the aims have lost their uniformity.

* * *

ARE WE, then, abandoning standards altogether? In the old sense we are abandoning standards. But there is a different kind of standard from that used by either the manufacturing plant or our obsolescent education. It is a standard which has for its chief features an emphasis on change, on variation, on experimentation. It states what is known of the nature of the educational processes, not dogmatically, as something to be rigidly adhered to, but suggestively, as something to be experimented with. It attempts to measure the results of each process used and to be guided by the results of such measurement. It states the aims of education not so much in terms of the individual's acquisitions as of the enlarging life of the groups, the communities, the world, of which the individual is an integrating part. With abandonment of uniformity we do not necessarily abandon standards. Rather, our standards become statements of what we have learned about processes and products and of what we still hope to learn. They are no longer static formulas to be followed blindly. They are dynamic challenges to independent effort. We should be satisfied, not when we have reached them, but only when we have superceded them.

Strictly speaking, we have conscious standards at the points in our work where satisfactory procedures have not become habitual with us. We have a standard about promptness, it may be. That signifies that lateness is a problem with us. If it were not, we would not think about it. We have standards regarding teacher training. That signifies that we have trouble getting trained teachers. If we did not, we would not bother with the standard. Likewise, when the standard has been achieved, it is no longer something toward which we move, but a mere description of what we now do, and so it ceases to be interesting. Our attention goes on to the standards we have not yet transformed into habits. This fact has made frequent changes in school standards necessary, as school after school has been raised to the level of a given standard. Otherwise a school would rest satisfied with the achievement of a stated standard and cease to improve itself. To be useful, therefore, standards must change as fast as the situation changes, or they clog the machinery of progress.

So much has been realized even in the static formulations of recent years. Some schools, however, have grown so much faster than the standards that they have found themselves without official support in their work. They have acted on standards which are in advance of the "standards" of their denomination. This fact exposes the confusion between uniformity and standardization. The so-called standards formulated for the use and encouragement of schools were not really standards at all. They were formulas for securing certain recognitions and for getting action. They did not embody known educational laws and ideals, nor suggest the best of educational practice as already understood by educators. They rewarded not experiment, independent thinking, growth in power, but conformity, mediocrity, uniformity.

* * *

IF OUR church schools are to make much progress in religious education, it will be necessary to reward the former, not the latter. Provision will have to be made in our denominational and interdenominational standards for variation and experiment, as guided by educational insight and knowledge of the best educational experience. Our standards will not emphasize this or that product, nor insist on this or that method or form or equipment, but will stipulate the scentific control of method, the measurement of product, the reconsideration of aims, the adjustment of procedures to specific situations, intelligence levels, emotional differences, and the like. Without wide experimentation in all these matters there is small hope that the idealism latent in our church groups will make any appreciable impression on the next few generations.

* * *

AS A TENTATIVE suggestion toward the building of a set of standards that more nearly conform to what has been discussed in this article I should like to offer the following rather hastily

(Continued on page 48.)

Allison (Left)

Artman (Left)
Bonsall (Right)

Burkhart (Right)

WHERE THE PATHS DIVIDE

Some Recent Developments in Young People's Work

"The straight and unforked path is the measure of a man's patience; but the Cross-roads, Ah! that is the test of his faith in the Untried."

By P. R. Hayward

In the life of men and of movements there come times when the paths divide, and the road leads to an undiscovered country into which those who travel may enter if their hearts be fine and brave enough. There are many people who feel that some recent developments in Young People's Work clearly indicate that we are at such a point in the development of our enterprise, and that there are new and challenging opportunities along the path that branches off from where we are. It is the purpose of this article to set forth briefly some of these developments in the church's work with young people.[1]

* * *

FIRST. The reader must now prepare himself for two of those long names by which religious educators sometimes mask their mild intentions and make themselves unintelligible to the great uninitiated world. (It is our habit. May we some day be forgiven!) The Interdenominational Young People's Commission is one of these; it represents the various agencies that carry on the young people's society type of work. Christian Endeavor is one. Epworth League is another. The Baptist Young People's Union is another, and there are many more. Let it be hereafter called "the Commission."

The other name (still longer) is the Young People's Work Professional Advisory Section of the International Council of Religious Education. This brings together in a professional association the workers employed by the various denominational, state, and provincial agencies in the Young People's Division (12 to 23) of the church school. While some of these are also responsible for young people's societies, the most of them serve only in the work of organized classes and departments for the church school. Let it be hereafter known as "the Section."

Now, behold, the Commission and the Section for some years have gone their own sweet ways, not exactly as alien as the Jews and the Samaritans who had no dealings with each other, but at least not in double harness, so to speak. For some time it has been felt that these two bodies ought at least to be "making eyes" at each other. Each has, of course, an Executive Committee. In December of 1924 these two Executive Committees met by arrangement in the same city, at the same hotel, in the same week, and, for one day, together. It was a significant day, not in actual, resolved results, though these were not unimportant, but in a spirit of acquaintance, and, growing out of it, of mutual confidence and good will. People came to know each other which is always a first step towards fellowship and cooperation. The good results of this meeting were apparent everywhere throughout the year as one met workers in all parts of the country.

In December last, one year later, the two executives met together again, but this time it had been arranged that the two main bodies themselves would meet at the same time and place. On Monday, November 30, the Commission met, with members of the Section invited to sit with it. On Tuesday and Wednesday the Section met, with a similar reciprocal arrangement, and on Tuesday afternoon for three hours the two bodies met in

[1] The reader is reminded that in this discussion Young People's Work means that covered by the Young People's Division, namely, twelve to twenty-three years of age.

Committee on Christian Life Program for Youth

Of Committee on Education

ALLISON, MARY R., Girls' Work Secretary of United Church of Canada and Secretary of National Girls' Work Board, Toronto.

ARTMAN, J. M., Professor, Divinity School, University of Chicago, Chicago.

BONSALL, EDWARD H., JR., Superintendent Young People's Division, Pennsylvania State Sabbath School Association, Philadelphia.

BURKHART, ROY A., Superintendent Young People's Division, United Brethren in Christ, Dayton, Ohio.

CHARTERS, W. W., Professor, The School of Education, University of Chicago, Chicago.

CLARK, DEBORAH A., Director of Girls' Work, Board of Christian Education, Presbyterian Church, U. S. A., Philadelphia.

GATES, E. P., General Secretary, United Society of Christian Endeavor, Boston.

GATES, O. SHERWOOD, Superintendent Department of Intermediate-Senior and Young People's Work, Methodist Episcopal Church, South, Nashville.

(*Continued on opposite page*)

Charters (Left)

Clark (Left)
Gates, E. P. (Right)

Gates, O. S (Right)

Giles (Left)

Gogin (Left)
Gregg (Right)

Hayward (Right)

joint session. They discussed together what constitutes a complete program of adolescent religious education for the local church and how it may be carried out. Everyone felt that it was most worth while for these two groups to meet together in this way. Plans are now being made for closer cooperation between them.

These facts indicate that there is a path before us, leading to a cooperation between these two types of work that we have not had hitherto.

* * *

THE SECOND development makes necessary the startling announcement that a Committee has been appointed! Let the reader ponder that statement carefully, for surely such a thing never happened before, especially in religious education! Nevertheless, folks, this *is* a Committee. It is the Committee on Christian Life Program for Youth of the International Committee on Education. It contains, among others, members from the Committee on Education, and from the Young People's Professional Section, a representative of the Y. M. C. A., a Y. W. C. A. representative, a Christian Endeavor member, a High School educator, and other specialists in the field of adolescent religious education. This Committee was appointed with deliberation and foresight after a special committee had studied the whole program at great length and had taken into account all the elements involved. The Committee will set up three subcommittees, one for each of the three age-groups in the Young People's Division. It will work in close cooperation, through interlocking members, with the International Lesson Committee. It is confronted with the whole task of giving leadership to those creative processes, everywhere, that can contribute to the growing of a program for the Christian Youth of the continent. It will seek to bring together those who can create common aims, standards, symbols, and processes by which a many-sided enterprise can move to common ends, without at the same time interfering with local or denominational initiative and control. There is the great possibility that we may move, not to a common and fixed program for all agencies, but in the direction of a united movement of Christian Youth allowing for common ideals, objectives, nomenclative, etc., but providing for variations in types of actual programs. It has a vast project before it.

Committee on Christian Life Program for Youth

(*Continued from opposite page*)

GILES, J. T., State High School Supervisor, Department of Public Instruction, Madison, Wisconsin.

GOGIN, GERTRUDE, Executive, Girl Reserve Department, National Board of Young Women's Christian Associations, New York City.

GREGG, ABEL J., Secretary of Religious Education for Boys, National Council of Young Men's Christian Associations, New York City.

HAYWARD, PERCY R., Director of Young People's Work, International Council of Religious Education, Chicago.

HUBBELL, HARRY HOPKINS, Director of Religious Education, Pilgrim Congregational Church, St. Louis.

MAUS, CYNTHIA PEARL, Young People's Superintendent, United Christian Missionary Society, Disciples of Christ, St. Louis.

PHELPS, EDWIN, General Secretary, Baptist Young People's Union of America, Chicago.

VIETH, PAUL H., Director of Research and Service, International Council of Religious Education, Chicago.

* * *

THIRD. There is a growing cooperation with what are sometimes called the "extra-Church agencies," particularly the Y. M. C. A. and the Y. W. C. A. The Director of Young People's Work of the International Council has recently been made a member of the Committee on Guidance and Counsel of the Christian Citizenship Program of the Y. M. C. A. Representatives of the two associations have been made members of the Council's Committee and there is an expressed willingness on the part of these agencies to cooperate in every way with church leaders in pooling all our resources, working out a program, and helping to guide a movement for Christian Youth that shall be inclusive and not divisive. Public school leaders have shown a willingness, and often an insistent desire, to cooperate with the church. Boy Scout and other leaders feel similarly.

The Young People's Section of the Council approved at its December meeting the idea of cooperation with these other agencies in this task and in doing so undoubtedly chose the path of wise statesmanship and effective service. The need for this cooperation goes back to the life of youth itself. The public school, the Sunday school, the Young People's Society, the athletic club, and so on have frequently worked at cross purposes, with no common ideals and no uniform appeal to the need of youth for some emotional center round which to gather the elements of his emerging character. The result is that our divisive and competing appeals have largely neutralized each other in the lives of adolescents. For example, the largely social program in one group may be counter-balanced by the exclusively pietistic program of the other and both fail of effect.

Hubbell (Left)

Maus (Left)
Phelps (Right)

Vieth (Right)

The new Committee is faced with the gigantic but fascinating task of helping adolescent religious education to move somewhat nearer to the day when, in character building, the fundamental agencies of society will reinforce each other for a good result in manhood and womanhood. It is only through co-operation that such a result can be achieved and the very attempt itself reveals a vast possibility. Such is another opportunity at the point where the paths divide.

* * *

FOURTH. It is a significant fact that just at this time all the various Christian programs are in a fluid condition; none of them is fixed; many are being revamped; all are in the making. The churches are busy at work in program-making; at least three denominations this winter have called their young people's workers off the field and left them free to work on a program. The Christian Citizenship Program is being thoroughly restudied and recast. The Trail Ranger and Tuxis Boys' Programs for boys of the Canadian churches are being revised by a man's full time. The Canadian Girls in Training Program will in March go through the dissecting process that the Girls' Work Secretaries of Canada, in a two weeks' conference, are thoroughly competent to give it. The Committee on Program for the Young People's Commission embarked a year ago on a thorough study of its field and is going forward with ambitious plans for the future. Today then, this fluid period, is the hour when we must decide our course for the future, as to whether it is to be a larger cooperation or, as an inevitable alternative, a more sharply developed competition. Our Young People's workers are committed, after careful thought, to the former rather than to the latter course.

A leading Young People's Worker of a large denomination said, substantially, this to me when we were discussing this matter—"We want a program for our boys and girls, a church-centered program, a program that comes to them through our church channels, but we do not want an exclusive denominational program. Our boys and girls live in communities with boys and girls of other denominations, mostly in small communities. When our program gets to them we do not want it to divide them from their companions; we want it to bind them together. That means that we all should work together in creating our program and not separately." This, I am sure, is the way in which other workers feel.

As a result of this conviction, the Young People's Professional Section, at its December meeting, discussed and heartily approved a plan to set aside a period this winter, of at least a week, when all the Young People's workers and others can come together actually to work upon this problem. This is a significant step. What it will mean only the future can tell. It is like any path that leads from the spot where many paths cross.

* * *

FIVE. One of the significant developments in recent years in Young People's Work is the growth of the summer leadership camp and conference for Young People. About one hundred and fifty of these conducted by denominations, states, provinces, and the International Council, now dot the land and the number is growing faster than folks can handle it. Twenty-five to thirty thousand youth, between sixteen and twenty-four, is an annual enrollment at present. There is a growing feeling that this enterprise is coming to a larger unity and coherence. Its possibilities can only be imagined.

* * *

SIX. In Birmingham, Alabama, April 12-19, 1926, the Quadrennial Convention of the International Council will be held. It will focus the attention of the continent upon religious education. Its theme will be "Building Together a Christian Citizenship." In connection with it will be held, for its last three days, an International Young People's Conference. This will bring together one thousand choice young people who will face together the place of youth in building a Christian society. While the states near to Birmingham will naturally send more of these than those more distant, yet it will be a representative group. It will afford a unique opportunity for enlisting youth, as well as adults, in the creative aspects of our growing enterprise.

Some of us have sat in the galleries and seen Older Boys' Parliaments in session, in the seats of the regular law makers, legislating for the revision and promotion of their own boys' program. It has made us dream of the day when in each city and county there should be a council of such young people; and in each state and province a parliament or senate of such meeting to do creative thinking and planning on their own enterprise of religious education; and then, once in four years, perhaps, a gathering not large in numbers but great in possibility, of the picked youth from all the land. A dream? Perhaps. But who knows if some day, when we are wise enough to take youth into partnership in creating its own movement, we shall have a finer one than we, without them, have been able to produce? Only the Untried Path, from the place where the paths divide, can answer.

What is the cross-roads, then? The point where all is changed? No. Where history is repudiated and forgotten? By no means. Where a multitude of irrevocable choices are made? Not at all. But as the place where we must choose the course we take, where we must carry over for the enrichment of the new path all that we have gained fromt he old, and where we must set our faces steadfastly toward new fields and broader experiences, yes. In this sense it is indeed true that the paths divide.

Therefore, as I think of all who serve in this great cause, employed workers, professors, directors, pastors, lay people, youth itself, I venture to use on their behalf, the words that a few have heard me quote before, from St. Augustine: "Whoever" senses our ideals and purposes, "wherein he is equally convinced let him go on with us; wherein he equally hesitates let him investigate with us; wherein he finds himself in error let him return to us; where he finds us in error let him call us back to him. So let us go on together in the way of charity, pressing on toward Him of whom it is said, Seek ye His face for evermore."

New Director, Department of Organization and Promotion

Robert B. Davids

A. M. LOCKER resigned as director of this department October 1, 1925, to accept the General Secretaryship of the Inland Empire Council of Christian Education, with headquarters at Spokane, Washington. The Board of Trustees of the International Council of Religious Education authorized the General Secretary to fill the position until the next meeting of the International Executive Committee, which will be held at Birmingham, Alabama, in April, at the time of the Convention. Mr. Robert Davids was secured, and assumed his new duties on January 1.

Mr. Davids was born in Pittsburgh, Pa., in 1887. He is a graduate of Taylor University and has done graduate work at Columbia University. He is an ordained minister of the Methodist Episcopal Church, and is a member of the Erie, Pa., Conference. He served during the World War as Divisional Secretary of the Y. M. C. A. in the Coblenz area.

For the past seven years he has been connected with the Department of Church Schools of the Board of Education of the Methodist Episcopal Church, as Assistant Superintendent of Field Work, and as Director of Standard Training Schools.

Mr. Davids will assist in the promotion of the Birmingham Convention, but his primary responsibility will be assisting state and local councils and promoting the cooperative work in religious education throughout the continent.

BUILDING PROGRAMS FOR YOUNG PEOPLE

By Harry Thomas Stock

WHILE NATIONAL agencies are examining existing programs and are thinking of the possibility of a single continental church program for young people, the local church must continue its difficult task of making its own program for this year and for its own group of boys and girls. This will continue to be so even after the overhead bodies have agreed upon a national scheme, for program-making must always be concerned with specific situations and particular young people. The following suggestions, therefore, are intended as considerations basic to any effective local program.

* * *

THE MAJOR consideration is the young life of a given community at a given time. Curriculum methods, organizations, and materials are to be built or adjusted to be of the largest service to them, and to enable them to be of the largest service to the Kingdom of God and to humanity.

* * *

THE PROGRAM should enable these young people to find assistance in (a) giving positive wholesome expression to their deepest and highest desires; (b) turning the permanent direction of their life interests toward the highest goals; (c) meeting all vital needs both in the immediate and far future. The doctrine of self-expression is as necessary to young life as that of self-control; the church must see to it that this expression takes place inside the church instead of being confined entirely to areas outside of it. Religious education must be of help in aiding youth to solve *every* problem; that it does not do that at present is too evident to require argument.

* * *

IN DISCOVERING present interests and needs the local young people are to be studied and consulted. Much of the failure of our past effort has been due to the fact that we adults have assumed that we know better than the young people themselves what they ought to have and want. If a program is to be built around youthful needs we should invite the young people to indicate the most pressing needs. The local study should be supplemented by the results of similar studies made among other youth.

* * *

IN DECIDING what the future interests and needs may be, the experience of the race should be drawn upon. It should be remembered, however, that "the world do move," that today is not as yesterday was, nor will tomorrow be like today.

* * *

THE INTEREST of two groups will differ in essential respects, although there will be some identical desires and problems. The programs must be fitted to the measure of the respective groups. The curriculm is to be built for the boys; the boys are not to be stretched or pressed to fit the curriculum. Certain courses of study and discussion will have wide acceptance because they help the young people to find answers to such universal problems as the following:

How can I know what is right or wrong?

What is real success?

What am I best fitted to do in life?

How can boys and girls have a good time together and be both "safe" and "good"?

Just what does Jesus mean to the world today?

What is the Bible and what meaning can it have to life today?

How does prayer help?

What is the meaning of the quarrel between scientists and certain church people?

Why are there so many denominations?

What is the purpose of my own church?

What do missions accomplish?

What is the difference between Christianity and other religions?

What does it mean to be a Christian?

What has the church to say on such subjects as war and race relations?

* * *

IN ENABLING the young people to find satisfying answers to such problems the contributions of all fact-finding, program-making, and curriculum-creating agencies should be consulted. It is shortsighted to confine attention to the offerings of a single denominational publisher. Every publishing house issues some material which is worth considering. It is doubtful whether any single educational agency ever will have a perfect system; it always pays to look the entire field over. The salvation of young life and of our systems will always be through the pioneering in local fields. When more experiments are reported "up" from the local churches, more of the materials sent "down" from the secretarial sanctum will have utility.

* * *

THE FIRST item in a church program, then, is the actual building of the program. Programs are not to be "accepted," "adopted," or "followed"; they are to be made. In this task the young people themselves should have large responsibility. This means representation on the committee of religious education, large place in the young people's council, officership in the organized department of the church or church school.

* * *

THE PRINCIPLE of diversification—in curriculum, method, materials, organization—is as valid as that of standardization. As communities differ, so needs differ; consequently any strictly standardized program will fail to meet the varying needs in these different communities. Standards themselves must be tied to flying goals, or we repeat the sins of the past and we have stagnation, maladjustment, revolt.

* * *

THE PROGRAM must call forth the greatest possible creativity of youth. This means adult leadership which has not reached the "ad-ult" (finished product) state. The program should add to the informational content; the adult leader must consequently keep up on modern movements of thought so that he is at least as well informed as the high school freshman whom he pretends to teach. There should be education of the appreciative and esthetic side of life, and full opportunity for an intelligent expression of the emotions. Recreational and joyous fun should be participated in—not prepared "for" youth, but "by" young people. The projects of giving and service should be truly significant, and should be chosen by the young people themselves because these are the ones for which they will develop a passionate devotion—projects, both local and far-reaching in their scope.

* * *

THE BASIC ideas in the "four-fold life" plan should be included in the program. However, life should not be thought of as being divided into four sections; it is a unit. This means that the program should be a unit. Naturalness should never be sacrificed to a point-system or a statistical chart. Care should be taken not to obstruct or impair a project by erecting artificial divisions on the basis of "service," "worship," etc., just for the sake of making reports or of checking up on points in order that organizational requirements may be fulfilled. Charts have usefulness as guides, but they should not be followed slavishly.

* * *

ORGANIZATION is an important consideration, but it is not the most essential element. Names and forms are subordinate to aims and content. The organization should be built on local specifications, with the help of any plans submitted by academic and peripatetic ecclesiastical architects. Multiplicity of organizations in itself is not the unforgiveable sin; elimination, simplification, or unification alone will not bring sudden salvation. In every case, the unity of the young people's department of the local church must be secured; there must be a sense of solidarity of interests.

* * *

THE ACCEPTED age groups should be respected. But the figures, "12-14," "15-17," etc., are not to be considered as sacred numbers released from our modern skyscrapered Sinais. In general, the divisions are valid. But local conditions again must govern. The week-day interests of youth should be as

determinative in the fixing of groups as the dates of a birthday.

* * *

THE DEPARTMENT is not sufficient in itself. It is a part of the church and should share fully in the responsibilities and privileges of the church.

* * *

A LOCAL group of young people benefits by maintaining a continuing fellowship with other groups of the same age.

* * *

SCHOOLS of methods should engage the abilities of young leaders in every church. Church and community training classes, institutes, camps, and conferences are the usual agencies. All programs in such training schools should be more concerned with life than with books, with problems and opportunities than with credits, diplomas, and grades. (This is not an attempt to read out standardized courses; it is an emphasis upon relative values.)

* * *

IT SHOULD be recognized that Christian education is a voluntary enterprise. In many respects progress comes more slowly. It is often true that religious education makes a serious effort to be "up to date," and strives toward an ideal that general education discarded some years ago. The injunction to follow the principles of general education all too often brings a loyalty to an outworn principle. Religious education must begin to pioneer. It must be careful not to adopt the errors or court the failures of general education. The fact that it is a voluntary enterprise relieves us from the necessity of being bound by the rigidity of systems and schemes. We can begin with the lives of our young people. If we keep this interest foremost, considerations of method and organization will find their right solution.

* * *

THE FACT that Christian education is voluntary puts us under the necessity of "making good." If the young people get along without us, we should not look too far for the reason. Leaders must be interesting. They must show results—results appraised by youth itself, rather than results which may be checked off on a report blank. They must be likeable, intelligent, and tactful human beings. If we are to "hold" young people, the church must make a contribution to growing life which is not to be found elsewhere, and which is so vital that the young people will scarifice some other items in a crowded week rather than forego the activities of the church department.

THE LIVING CHRIST, AN EASTER PAGEANT

By Grace Sloan Overton

(The theme of this dramatic Easter service is the enduring power of Jesus' life. The aim is to suggest, in each of the five episodes, the controlling majesty of His spirit. Each episode is a dramatic unit. If desired, Episodes Three and Four, in which Paul is the chief character, may be omitted, although they will greatly heighten the interest and strengthen the presentation of the theme. Elaborate material equipment is not required for the production. An atmosphere of devout worship must prevail throughout.)

List of Characters in Order of Appearance

Salome	Peter
Joanna	John
Mary	James
Angel	Thomas
Jonas	Bernice
Cleopas	Spirit of Christianity
Saul	Evangels (six)
First Man	Youth (Any number)
Second Man	Cross-bearer
Festus	Flag-bearer
Agrippa	Choir

Soloist

PRELUDE

ORGAN: "Funeral March" (From *Songs Without Words*), Mendelssohn, or "March to Calvary" (From *Crucifixion.*) Stainer.

HYMN: "O Love Divine, What Hast Thou Done!"—Wesley. (Tune: Selena.)

INVOCATION.

SOLO: "Into the Woods My Master Went." Lanier. (Tune: Lanier.)

Burnand: Peter and John

Episode I

JESUS' GOODNESS WINS THE LOVE OF FRIENDS

TIME: The first Easter morning.

(The three women are seen slowly approaching the platform as the last notes of the above solo die away. They are evidently depressed.)

SALOME: How can the sun shine so brightly when this great sorrow has come upon us! Thought ye not that day before yesterday, when the sun refused to shine, that always the world would be dark?

JOANNA: Friend of my heart, the world has a way of going on when it has seemed to stop for us.

MARY: I know; but I believe that one whose life was so beautiful cannot die. I could not always understand what He said to me, but He said something about "after three days."

JOANNA: He must have meant it in some spiritual sense. Often we could not divine His meanings.

MARY: Yes, but He said, "Ye shall know the truth, and the truth shall make you free." Some day all these secrets shall be revealed.

ANGEL: *(As the angel appears, the women draw away. He lifts his hand assuringly.)* Fear not, for I know that ye seek Jesus who was crucified. Why seek ye the living among the dead? He is not here, for He is risen, as He said.

CHOIR: "Christ the Lord is Risen Today?"—Wesley. (Tune: Easter Hymn. *First stanza only.*)

ANGEL: Remember how He spake unto you when he was yet in Galilee, saying, "The Son of Man must be delivered into the hands of sinful men and be crucified, and the third day rise again." Go quickly now and tell His disciples that He is risen from the dead and, behold, He goeth before you into Galilee. Lo, I have told you!

(Salome and Joanna start off. Mary

sitates, looks appealingly to the angel, en drops on her knees in worshipful titude.)

SOLO VOICE: (Tune: Communion)

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,—
'Tis all that I can do.
—Watts.

(*Mary rises and joins other women. hey leave. The angel then leaves.*)

Episode II

ESUS' TEACHING EARNS THE FAITH OF HIS DISCIPLES

(*Peter, James, John, and Thomas meet.*)

PETER: All this day I have entreated ehovah that He let me die. He is dead, Ie who was ever loving, kind and courgeous, while I loathe myself for living.

JOHN: Peter, doth not our holy criptures say, "Though your sins be s scarlet, they shall be as white as snow: hough they be red like crimson, they hall be as white as wool"?

PETER: I know, but there is not love reat enough to forgive such a sin as ine. He was my friend, but I denied Jim. I am a base coward.

JOHN: But did He not say to His ormentors, "Father, forgive them for hey know not what they do"? Peter, hat is why He loved so much—He undertood so well.

PETER: If I could only prove to Him ny love!

JAMES: Peter, think ye not that the ime will come when you can and will rove your devotion to Him? The end s not yet. Such a life was not lived mong us for naught.

THOMAS: It is all over. If a man die hall he live again? His death hath nded it all. I had thought that He was he Messiah. We shall now be held in lerision by our enemies. Not only that, ut they will seek to put us to death also. Death has put an end to our dreams of leliverance. The Messiah long promised s yet to come. But how are we to know he true Messiah? Surely no other could e more like God than He.

JOHN: My faith is sorely tried. As held His mother in my arms, and ooked upon Him, I said within myself, 'He is the Son of God." He but awaits he proper moment to declare Himself nd confound His enemies. My brethren, God will protect His own. Even in this our of darkness and desolation, I can ear Him say, "Let not your hearts be roubled; ye believe in God, believe also n Me."

JAMES: He is the Messiah! God ath vindicated Him. Only the power f God could have so darkened the light f the sun and rent in twain the veil of he Temple.

CHOIR: "My Faith Looks up to Thee"—Palmer. (Tune: Bethel. Stanas beginning: "My faith—" and "While life's dark maze—."

(*Enter hastily Cleopas and Jonas in vident excitement.*)

JONAS: We have seen Jesus! We went esterday to Emmaus, both Cleopas and nyself, and while we were talking of esus and the things that had happened, a stranger drew near and said unto us, "What manner of communications are these that ye have one with another as ye walk and are sad?"

CLEOPAS: It was our Lord and we knew Him not!

THOMAS: How could it be that your eyes were holden? Surely you should have known His voice!

JONAS: But we looked not for Him. Did we not see Him crucified?

CLEOPAS: And I said unto Him, "Art thou only a stranger in Jerusalem and hast not known the things which have come to pass in these days?" He said, "What things?" And Jonas told Him of the trial and crucifixion and burial of Jesus, and of our grief, and how we had thought it would be He who would redeem Israel.

PETER: What said He?

JONAS: He upbraided us for our slowness of heart to believe all that the prophets had spoken unto us. And, beginning at Moses and the prophets, He expounded unto us all the scriptures concerning Himself.

JAMES: I would that it were true.

THOMAS: It was a Spirit sent by Satan to tempt you!

CLEOPAS: Silence, Thomas! You know not what you say. It was our Lord. As he drew nigh unto the village, He made as though He would go further. But we constrained Him, saying, "Abide with us; for it is toward evening and the day is far spent."

SOLO VOICE: "Abide With Me"—Lyte. (Tune: Eventide. *First stanza.*)

CLEOPAS: And He went in to tarry with us. And as He sat at meat with us, He took bread and blest it and brake and gave to us. And our eyes were opened, and we knew Him; and He vanished out of our sight.

THOMAS: But ye are deluded in your minds. Ye are beside yourselves. It might have been some wise rabbi.

PETER: It was the Christ, the Son of the living God.

THOMAS: If I could only believe your story. I *want* to believe; but, except I shall see in His hands the prints of the nails and put my finger in the wound at His side, I shall not believe.

JOHN: Remember, Thomas, how He spake unto us in Galilee, "The Son of Man shall be betrayed into the hands of sinful men; and they shall kill Him; and the third day He shall be raised again."

PETER: We have the testimony of men and angels. O grave, where is thy victory? O death, where is thy sting? Life and immortality are brought to light. I will redeem myself and in me shall His truth live!

JOHN: Jesus said, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. Yet a little while and the world seeth me no more; but ye see me. Because I live, ye shall live also!"

CHOIR: "Lift Your Glad Voices"—Ware. (Tune: Epiphany.)

(*All men except Thomas leave stage singing with choir.*)

Episode III

JESUS' POWER CHANGES MEN

(*Saul and his two companions on the road to Damascus.*)

SAUL (*With vehemence.*) My soul is hot within me at the bigotry and effrontery of those following this impostor, Jesus.

FIRST MAN: Some of them are gentle and peaceable.

SAUL: Then they are only cowardly. They are the most fanatical and dangerous sect I have ever known. I'll persecute them until there is not one of them left in the whole region.

SECOND MAN: They seem to thrive on persecution.

SAUL: They won't thrive long. They shall soon know how impious is their claim that the Messiah has already appeared and that Jesus is the King of the Jews. The King of the Jews—indeed! If He is so powerful, why did He suffer Himself to be crucified like a common malefactor? He saved others; Himself He could not save.

FIRST MAN: His followers say He rose from the grave, was seen by many for forty days, and then ascended to heaven.

SAUL: Blasphemy! Superstition!

SECOND MAN: They believe that because He lives now in heaven with God, they, too, shall live hereafter. This doctrine of immortality is a powerful one.

SAUL: The doctrine of punishment is equally powerful—as they will soon find out.

FIRST MAN: (*With meaning.*) It did not so prove when we stoned Stephen. Hast thou forgotten?

SAUL: (*Sternly.*) Silence! That is one experience I am wont to forget.

SECOND MAN: Dost thou not remember, as thou stoodest guarding his clothes, how he looked into the heavens and called upon God, saying, "Lord Jesus, receive my Spirit"?

SAUL: (*Troubled.*) Why call that to my mind? That scene has haunted me day and night.

FIRST MAN: He then looked upon those casting stones at him, with his face full of compassion, and said, 'Lord, lay not this sin to their charge." Then he fell to the ground—dead.

SAUL: I never before saw a man die with such fortitude and assurance. His face was full of compassion for his tormentors.

SECOND MAN: Think ye not, Saul, these Christians have a secret source of power that you and I know not of?

SAUL: I wonder.—Am I fighting man —or—God?

MALE VOICE: "I heard the Voice of Jesus Say"—Bonar. (Tune: Vox Dilecti. Following stanza.)

(*Paul stands in listening attitude while the following words are sung:*)

I heard the voice of Jesus say,
"I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright!"

(*Paul then raises his hands to heaven indicating submission, while the following words are sung.*)

I look to Jesus, and I find

In him my star, my sun;
And in that life of light I'll walk,
Till traveling days are done.
(Adapted.) Amen.

(*Paul leaves the platform with other men while organ modulates into appropriate music which continues until next episode.*)

Episode IV

Jesus' Spirit Gives Undying Zeal

(*Festus and Agrippa are conversing concerning Paul. Bernice, supposedly the wife of Agrippa, stands at one side listening with interest.*)

Festus: Most noble Agrippa, there is a certain man left in bonds here by Felix, about whom, when I was at Jerusalem, the chief priests and elders of the Jews, informed me desiring to have judgment against him.

Agrippa: Did they present aught against the man?

Festus: I sat on the judgment seat and commanded the man to be brought forth. When the accusers stood up, they brought no accusations of such things as I supposed.

Agrippa: What was the nature of their accusations?

Festus: They brought certain accusations, growing out of their own superstitions, of one Jesus which was dead, whom Paul affirms to be alive.

Agrippa: I also would hear the man myself.

(*Paul is brought in by an officer. His hands are bound. He stands before Festus with quiet dignity. There are other officials, such as scribe.*)

Festus: King Agrippa and all men which are here present with us, ye see this man, about whom all the Jews say, "He ought not to live." But I have found that he has committed nothing worthy of death. Wherefore, I have brought him forth before you, King Agrippa, for your examination, that I may have somewhat to write before I send him to Augustus to whom he has appealed.

Agrippa: Thou art permitted to speak for thyself.

Paul: I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. My manner of life from my youth, which was at first among mine own nation at Jerusalem, know all the Jews. And now I stand and am judged for the hope of the promise made of God unto our fathers. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at mid-day, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And a voice said, "I have appeared unto thee for this purpose, to

Ender: Holy Women at the Tomb

make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentile, unto whom I now sent thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

Festus: Paul, thou art beside thyself; much learning hath made thee mad.

Paul: Most noble Festus, I am not mad; but speak forth the words of truth and soberness. For the king knoweth of these things before whom also I speak freely. I am persuaded that none of these things are hidden from him, for this thing was not done in a corner. King Agrippa, believest thou the prophets?

Agrippa: Paul, almost thou persuadest me to be a Christian.

Paul: I would to God, that not only thou, but all that hear me this day, were both almost and altogether such as I am, except these bonds. (*Lifting hands bound.*)

Agrippa: (*Turning to Festus.*) This man hath done nothing worthy of death or of bonds.

Paul: I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Gentile. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.

(*Curtain, if there is a curtain. If not, Paul leaves first, the others following; Festus and Agrippa leaving last. Just as Paul finishes his speech, the organ begins playing the introduction to the following hymn.*)

Choir: "Faith of our Fathers" —Faber. (Tune: St. Catherine).

Episode V

Spirit of Christianity: (*Entering carrying a large, lighted, white candle, during the playing of the introduction of the following hymn, takes place at centre-back of platform, and sings.*)

Jesus calls you, o'er the tumult
Of your life's wild, restless sea;
Day by day his sweet voice soundeth,
Saying, Christian, follow me!

Jesus calls you from the worship
Of the vain world's golden store;
From each idol that would keep you,
Saying, Christian, love me more!

In your joys and in your sorrows,
Days of toil and hours of ease,
Still he calls, in cares and pleasures,
Christian, love me more than these!

Jesus calls you! by his mercies,
May you ever hear his call;
Give your hearts to his obedience
Serve and love him best of all!
(Adapted from the hymn by Alexander.) (Tune: Jude.)

Evangels: (*Six, approaching down aisle, each carrying a smaller lighted, white torch, begin singing immediately in response.*)

"O Master, Let Me Walk With Thee" —Gladden. (Tune: Maryton.)

(Use stanzas beginning "O Master,—"; "Help me—"; "Teach me—"; and "In hope—".)

(*Evangels take places, alternating, three on either side of Spirit of Christianity.*)

Spirit of Christianity: I am the Spirit of Christianity. I summon men to high living; I give them abiding satisfactions. These are my Evangels: Courage, to strengthen men's hearts (*Courage lifts torch. So also the others when recognized.*); Confidence,—that trusts the eternal wisdom of God; Mercy—that makes justice kind; Healing—"Earth

as no sorrow that Heaven cannot heal"; Peace,—"that passeth all understanding" Love,—that lights the world with Heaven's beauty. (*Turns from Evangels and addresses Youth in rear of Church.*) Jesus, our Founder, gave the one life He had to serve His own weary, needy age. Our age, like His, is a weary, needy one. I appeal to Youth! Jesus ventured all! Yours may be the same high adventure. Does He command your spirits?

YOUTH: (*Number according to size of platform and young people available. Led by young man carrying a white cross, march two by two down centre aisle, followed by young man carrying Christian flag, all singing.*) "We March, We March to Victory"—Moultrie. (Tune: The Good Fight. *A sufficient number of stanzas to allow group to take places on platform. The cross-bearer takes place right-front; the flag-bearer left-front; and the others group themselves.*)

CROSS-BEARER: (*Speaking, while organ plays softly. Tune: Eucharist.*)

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.
—Watts.

CHOIR AND YOUTH: (*Responding*). Amen.

FLAG-BEARER: (*Speaking.*)

If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

If Jesus Christ is a god,—
And the only God—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air!
—Gilder.

SPIRIT OF CHRISTIANITY: Youth, I trust you. I believe in you. Jesus is God's eternal call. Will you follow Him?

Recessional

YOUTH, EVANGELS, AND THE CHOIR: (*The Choir seated.*) "Lead on, O King Eternal"—Shurtleff. (Tune: Lancashire.)

(*Characters retain position during singing of first stanza. At opening of the second stanza, choir and congregation rise. The order of the recessional is as follows: Flag-bearer, Youth, Cross-bearer, Evangels, Spirit of Christianity, Choir. Repeat stanzas as necessary for length of recessional, using the Amen.*)

Directions for Production

General

It should be borne in mind that this is a service of devout worship throughout. The production must be a unit, moving smoothly and without awkward pauses. This can be accomplished only by the most careful planning. Each participant must understand his contribution and know exactly when it is to be made.

The service may be presented without scenery or curtains, the action taking place behind the chancel, using the permanent platform. Scenery and curtains would add to the production, if available, but are not necessary for the creation of the illusion and atmosphere. Should curtains be used, the final picture of each episode should be held until the fall of the curtain.

Girardet: The Walk to Emmaus

Lighting

The presentation will be more effective if the auditorium lights can be off for the first four episodes. However, this is not a necessary requirement. The auditorium should be well lighted for the fifth episode. In any event, lighting for the platform and for the music of the choir must be provided.

If a lantern is available, colored slides may be used for lighting the platform and producing color effects. For this purpose, there would be needed slides of the three primary and of the three secondary colors. Such slides may be secured at nominal cost from the United States Slide Company, 13th and Grand Avenue, Kansas City, Missouri, or the Chicago Lighting Fixture Company, 28 West Lake St., Chicago, Illinois, or from almost any firm handling slides or stage lighting equipment. The lighting should be tried out before the production in order to observe the effects on the various costumes. A red light on a green costume, for example, would produce a disappointing grey.

Great care should be exercised in the use of the lighted candles.

At the close of Episode III, a strong light focused upon Paul, during the singing of the solo, would produce a heightened dramatic effect.

Costumes

Episode I. For Salome, a long, loose belted robe and a Madonna veil, both of violet grey. For Joanna a similar costume of blue. For Mary one of white. Cheesecloth will be satisfactory material for these costumes.

Episode II. Peter and John should be so costumed as to make them the centre of the picture. Suggestions for the costumes of the characters in this episode may be secured from the following pictures *in color:* Tissot 107—First Denial of Peter. Tissot 118—Disciples on Road to Emmaus. Tissot 113 — Disciples Watch from Afar. Tissot 170—Calling of James and John. (Sold by the New York Sunday School Commission, 416 Lafayette St., New York City, at one and one-half cents each—no order filled under twenty-five cents.)

Episodes III, IV. Suggestions for costumes may be secured from the following pictures: Wilde 651—Paul Before Festus. Wilde 771—Paul Before Agrippa. (Available on the same terms and at the same address as indicated above.)

Episode V. For Spirit of Christianity, a Grecian robe of gold and white. For the Evangels, similar robes in pastel shades of the three primary and the three secondary colors. Material, cheesecloth. Flag-bearer and Cross-bearer, dressed in ordinary dark suits. Young women, dressed in light spring colors; young men, in light suits.

Music

The music is an integral part of the service. The organist, choir, and soloists should be as prompt in picking up their cues and in making their approaches as the other participants. No time should elapse between the dying away of the last words of a preceding speech or song and the opening notes of the ensuing selection.

The hymns have been selected because of their evident appropriateness for the advancement of the theme.

Speaking the Lines

All the speeches, except Paul's, are brief. They should be spoken with understanding and clearness of diction. Paul's defense speech in Episode IV is much longer than the usual speech in such a production. If it be well spoken with cumulative vigor and feeling, it may be made to produce a moment of intense dramatic interest.

Producers are cautioned concerning the common tendency of amateurs to speak their lines so rapidly that the congregation fails to grasp the full significance of the speeches. In speaking lines in a dramatic production a slower *tempo* should be taken than in ordinary conversation, although the action itself should determine the rapidity.

* * * * *

A LIST OF EASTER PLAYS AND PAGEANTS

By GRACE SLOAN OVERTON

The Chalice and the Cup, by Mary S. Edgar, Woman's Press, 600 Lexington Ave., New York.

This is a vesper service. It is an appeal for service. Simple, yet effective. There are three main characters and any number of others. Time: Thirty minutes.

The Children's Crusade, by Juliana Conover, Church Missions Publishing Company, Hartford, Conn.

This is a two-act Easter play of the eleventh century. Boys, girls, and mothers. Time: One hour.

The Consecration of Sir Galahad, by Eugene Shippen and Elizabeth Shippen. Beacon Press, Boston, Mass.

This is a symbolic service for Easter, presented by means of tableaux and music with a dramatic reader.

The Dawning, by Lyman R. Bayard, Pageant Publishing Co., 1206 South Hill St., Los Angeles, Cal. This makes use of hymns. Requires a large cast. Time: Two and one-half hours.

Easter Pageant, from "Seven Church Pageants." Requires twenty-two young men and women. Time: One hour.

Eastertide, by Paul Bliss, Willis Music Company.

This tells the Easter story by means of tableaux, singing, and descriptive reading. The music is arranged for women's and children's voices.

He is the Son of God, by Linwood Taft, Drama League of America, 59 E. Van Buren St., Chicago, Ill.

This is a Drama League prize play. A play for Holy Week. It shows the effects of the miracles and personality of Christ upon a Jewish woman of orthodox training.

How the Light Came, by F. D. Graves, Church Mission Publishing Company, Hartford, Conn.

This is a mystery play. Requires eighteen characters with a procession of children. Time: Forty-five minutes.

Darkness and Dawn, by Frederick LeFevre Bellamy, Educational Division, Department of Missions, Episcopal Church, 281 Fourth Ave., New York City.

It is an Easter mystery play. Requires sixteen characters.

Thy Kingdom Come, by Florence Converse, Atlantic Monthly, March, 1921.

This is an Easter Miracle play.

The Mirror for Souls, by Margaret Cooper, Macmillan Company, 66 Fifth Ave., New York, N. Y.

This is a mystery play. It requires six women, four men, and three children. Time: One and one-half hours.

The Resurrection, by Lenora S. Ashton, Morehouse Publishing Company, Milwaukee, Wis.

An Easter mystery play. Requires nine men and three women. Time: One and one-half hours.

The Resurrection, by Rosamond Kimball, Samuel French, 28-30 W. Thirty-Eighth St., New York. This play is composed of selections from the Bible arranged in dramatic form. It pictures in tableaux the story of the Resurrection and is accompanied by Bach's Passion Music. It requires thirteen men and two women, also a reader. Time: One hour.

Why Didn't You Tell? by Anita Ferris, Missionary Education Movement, 160 Fifth Ave., New York.

This is for children from five to ten years of age. The children of Nature try to tell the foreign children of Christ's love, and when they fail the Christians try and succeed.

Youth's Easter, by Helen Wilcox, Missionary Education Movement, 160 Fifth Ave., New York.

Special music is included with the play. This is a morality play. There are sixteen speaking parts. The minimum number of participants is forty-four. Time: Thirty minutes.

This list will appear in the author's book *The Theory and Technique of Religious Drama* published by The Century Company, 353 Fourth Ave., New York.

THE PRIMARY WORSHIP PROGRAMS FOR MARCH

By Dorothy Kay Cadwallader

Theme for March: God's Love

First Sunday

CALL TO WORSHIP: "God Is Love" (*Songs for Little People*, No. 76. Danielson and Conant. The Pilgrim Press, Boston, Mass.)

HYMN: "God is Love" (Played and sung slowly.)

"Listen to our Easter song,
'God is Love, God is Love,'
Now and all the winter long,
'God is Love,'
Flowers wake that safe were hidden,
Birds come back as they are bidden,
Children sing their Easter song,
'God is Love.'"

VERSE SONG: 1 John 4:19 (*Songs for Little People*, No. 46).

"We Love Him Because He First Loved Us."

PRAYER SONG: "Our Prayer" (*Leyda's Carols*, p. 46.)

"Father, hear us as we pray
Guard and keep us day by day
Help us feel Thy loving care
Every day and every where."

PRAYER:

Dear Jesus, we thank Thee for the beautiful snowy winter, for the warm blanket Thou hast cast over the earth, but this new month brings us signs of spring. We thank Thee for Thy loving care of thy creatures and of us. Amen.

OFFERING SERVICE:

Upon the first day of the week let each one of you lay by him in store, as he may prosper.—1 Cor. 16:2.

Bring an offering, and come into his courts.—Psalm 96:8.

And opening their treasures they ered unto him gifts.—Matthew 2:11.
We love God.—1 John 5:2.
FFERING HYMN: (*Songs for Little People*, No. 88. Sung as a prayer).
"We give Thee but Thine own
Whate'er the gift may be;
All that we have is Thine alone,
A trust, Oh Lord, from Thee.
Amen."
ESSON STUDY.
Play "Nature's Easter Story," from *ong Stories for the Kindergarten*, by ildred and Patty S. Hill, as a signal or the children to gather around the perintendent for a story.
TORY: "A Selfish Giant" (Adapted from Oscar Wilde).
ONG: "Nature's Easter Story" (*Song Stories for the Kindergarten*, by Mildred and Patty S. Hill.)
The seeds and flow'rs are sleeping sound
Till Easter time, till Easter time;
nd then they rise above the ground
At happy Easter time;
nd then they rise above the ground
At happy Easter time."
ONG: "Spring Song of Praise" (From *The Mayflower*).
"Wake, oh wake, to greet the spring
Every flower and growing thing!
Thrush and song bird soar and sing,
Glory to the Father!"
LOSING HYMN: "*Guard Thy Children*" (*A Course for Beginners*, by Mary Rankin, p. 47. Pub. by Chas. Scribner's Sons.)
"Guard Thy children, Lord, we pray
Through the long hours of the day
While we work and while we play."

Second Sunday

CALL TO WORSHIP: "God Is Love" (*Songs for Little People*, No. 76).
HYMN: "God is Love" (Played and sung slowly).
PRAYER SONG: (*Songs for Little People*, No. 21).
"Lord, who lovest little children
Hear us, as we pray to Thee."
PRAYER:
"Hear us thank Thee, kindest Friend,
For the springtime Thou dost send,
For the warm sunshine and rain,
For the birds that sing again,
For the sky so clear and blue,
For this happy Sunday, too,
Hear us thank Thee."
(Following the prayer, play the music to the above words while the heads remain bowed.)
OFFERING SERVICE: 1 Cor. 16:2, Psalms 96:8, Matthew 2:11, 1 John 5:2.
OFFERING HYMN: (No. 88, *Songs for Little People*).
LESSON STUDY.
Play "Nature's Easter Story," from *Song Stories for the Kindergarten*, by Mildred and Patty S. Hill, as a signal for the children to gather around the superintendent for the story.
STORY: "How the Artist Forgot Five Colors" (*Primary Missionary Stories*, Applegarth).
SONG: "A Whisper Song" (W. H. Neidlinger, Jersey Music Company, East Orange, N. J. Sung as a prayer).
"I want to send a whisper song
Across the waters blue
And say to all the children there
Jesus loves you, Jesus loves you."
SONG: "Spring Song of Praise" (From *The Mayflower*).
SONG: "Easter Day" (*Songs for Little People*, No. 70).
"Each flower lifts up its face to say,
It's Easter Day, glad Easter Day!
It's Easter Day!"
CLOSING PRAYER:
Thank Thee, heavenly Father, for Thy loving care of all Thy living things. Thank Thee for flowers, trees, and birds. Help us to be kind this week. Amen.

Third Sunday

CALL TO WORSHOP: "God Is Love" (*Songs for Little People*, No. 76).
HYMN: "God Is Love."
HYMN: "Easter Day" (*Songs for Little People*, No. 70).
SONG OF SOLOMON 2:11, 12, 13, 15.
"For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle-dove is heard in our land;
The fig-tree ripeneth her green figs,
And the vines are in blossom;
Take us the foxes, the little foxes,
That spoil the vineyards;
For our vineyards are in blossom.
PRAYER:
Dear Jesus, we love Thee. We love Thy flowers; we love Thy birds; we love Thy children everywhere. We love Thee. Amen.
OFFERING SERVICE: 1 Cor. 16:2, Psalms 96:8, Matthew 2:11, 1 John 5:2.
OFFERING HYMN: (*Songs for Little People*, No. 88).
LESSON STUDY.
Play "Nature's Easter Story" as a signal for children to gather around the superintendent for a story.
STORY: "The Boy Who Discovered Spring" (from *Why the Chimes Rang*, Alden).
SONG: "Spring Song of Praise" (From *The Mayflower*).
SONG: "Nature's Easter Story."
SONG: "God Is Love" (*Songs for Little People*, No. 76).
CLOSING PRAYER:
"Guard Thy children, Lord, we pray
Thro' the long hours of the day,
While we work and while we play."

Fourth Sunday

CALL TO WORSHIP: "Spring Song," Mendelssohn.
HYMN: "God Is Love" (*Songs for Little People*. No. 76).
HYMN: "Easter Day" (*Songs for Little People*, No. 70).
SONG OF SOLOMON 2:11, 12, 13, 15.
PRAYER SONG: "Our Prayer" (*Leyda's Carols*, p. 46).
OFFERING SERVICE: Recitation of giving verses.
OFFERING HYMN: "Offering Song" (*Leyda's Carols*, p. 12).
BIRTHDAY SERVICE: (Recognition of all children having birthdays during March).
SONG: "A Birthday Greeting" (*Songs for Little People*, No. 92. Sing only the part given below).
"A birthday greeting to you, dear,
May you be happy all the year!
May you be happy all the year!"
BIRTHDAY PRAYER:
Dear Jesus, bless these, Thy birthday children. Thank Thee for taking care of them all during this past year. Guard them and guide them during this coming year. May it be a happy year. Amen.
LESSON STUDY:
Pianist plays "God Is Love" (*Songs for Little People*, No..76) to call children around the superintendent for recitation of memory verses for the month.
First year:
O, Jehovah, Thou preservest man and beast.—Psalm 36:6.
He hath made everything beautiful in its time.—Ecclesiastes 3:11.
He careth for you.—1 Peter 5:7.
Behold, I am alive forevermore.—Revelation 1:18.
Second year:
We love, because he first loved us. —1 John 4:19.
Give us this day our daily bread.—Matthew 6:11.
Even the wind and the sea obey him. —Mark 4:41.
Third year:
Thou shalt love thy neighbor as thyself.—Leviticus 19:18.
A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. —John 13:34.
Ye are my friends, if ye do the things which I command you.—John 15:14.
For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16.
SONG: "Spring Song of Praise" (*The Mayflower*).
SONG: "Nature's Easter Story."
SONG: "God Is Love" (*Songs for Little People*, No. 76).
CLOSING PRAYER: "Guard Thy Children" (*A Course for Beginners*, p. 47. Mary Rankin. Scribners, publishers).

Plan now to attend one of the International Summer Training Schools. Best faculty yet. Write for information to H. Shelton Smith, 5 S. Wabash Ave., Chicago

THE BEST USE OF THE WORSHIP PERIOD IN THE VACATION CHURCH SCHOOL

By Forrest L. Knapp

THE CHIEF difference between the use of the worship period in the Sunday school and in the vacation church school is that the training in the latter can be more intensive because of more time and because so much time does not intervene between successive periods. Also closer contact between director and teachers and pupils is a great aid.

In the construction of the program of worship there are four general principles which should be kept in mind. First, the purpose of the worship service in two-fold. *It should aid the pupils in developing an attitude of reverence and in learning how to worship God because of a consciousness of His presence.* This attitude and this consciousness are to be understood, of course, as dependent upon the stage of development of the pupil. A boy of ten years of age is not likely to experience such a vision as did Isaiah, but he can be led to sense the presence of that which is deepest and best in his own nature and in the world about him.

The second phase of the two-fold principle is *to teach a lesson in an emotional setting.* It is not difficult to get a child to admit that every one should be honest, but if not only his mind responds with this affirmative answer but also his whole being *feels* the thrill of an attitude of truthfulness, the worship period will have served a most valuable purpose.

* * *

THE NEXT principle to bear in mind is that *there should be a central theme for every worship program.* Experts in the field of religious education have made this statement many times, and yet directors in vacation schools may frequently be found who do not practice that which they know to be true. A disjointed program undoubtedly has value; but a program, each element of which contributes to one chief aim, is worth much more. Such programs are not easily planned at all times because the range of hymns which the pupils know and understand is not always great, and it is at times somewhat difficult to find other perfectly suitable material. But it can be done.

Not only should there be a central theme for each service, but it is best to have all daily programs related to one or two central themes for the session. Every attempt should be made to lead the pupils to appreciate the purpose of the services.

* * *

A THIRD important principle of construction is that *the program should be graded.* In smaller schools it may be necessary to conduct one worship period for all members of the school, but whenever possible it is very advisable to have the pupils meet by departments. No one would ever think of trying to teach eight-grade arithmetic to a fifth-grade child, and yet it is not uncommon to find vacation school leaders who expect pupils of just as great difference in ages to intelligently participate in the same service of worship.

* * *

THE FOURTH principle is that *the program should be so planned that the pupils can genuinely and intelligently participate.* This does not mean that they are going to assume charge of the worship service or that they will necessarily lead in any part. Participation does not always include physical activity or verbal expression. The pupils can participate if each element of the program is understood by them, and if it has some association with their own experience so that there is a mental and a feeling response. Merely reading a passage from the Bible to a group of pupils has little, if any, value in itself. Its value is limited by the degree to which it leads the pupils to think and feel. It is possible for every pupil in group to sing most lustily and yet get nothing more from the hymn than the pleasure of making a noise.

Research Quarterly

RESEARCH SERVICE IN RELIGIOUS EDUCATION, a quarterly publication of the Research Department of the International Council, Paul H. Vieth, Director, made its first appearance in January. The study reported in this first issue is entitled, *Laws, court decisions, and legal opinions in the United States regarding the dismissal of children from public schools to attend schools or classes in religious education.* Copies may be secured, for twenty-five cents each, from the office of the International Council, 5 S. Wabash Ave., Chicago. The subscription price of the Quarterly is one dollar per year.

WITH THESE principles in mind, the various elements which may be used for a worship service will be suggested. The first is the preparation for worship. Perhaps one of the simplest ways of preparing the pupils for worship is by a piano or organ prelude while leaders and pupils give reverent attention. The leader of a certain primary department gave very careful attention to this part of her service. By explanation and demonstration she trained the pupils to bow their heads for a moment, when they had seated themselves at the opening of the service, in silent prayer, following and during which the pianist played quietly. The pupils can be helped in this devotional service by suggesting to them at other times things for which they may pray and by teaching them short prayers which they may repeat to themselves at such times. Of course pictures and brief discussions may also be used in the preparation for worship.

* * *

ANOTHER ELEMENT of the worship service is the use of hymns. Every one realizes that there should be instruction in the singing of hymns, but that it should be done outside the worship period. The pupils can be taught to sing reverently, and they should always be helped to an understanding of the thought in every hymn which they sing. If, when Junior pupils sing "I Would Be True," they understand the setting in which the hymn was written, that hymn will be a real contribution to the worship, and if they have previously discussed the statement, "I would be giving and forget the gift," the singing of the hymn will produce an inner response.

* * *

ANOTHER element in the worship service is the Bible reading. The Bible was not written for boys and girls, and consequently every part cannot be understood by them. A few suggestive statements by the leader regarding the Scripture which is used will be helpful. An interesting variation is to ask a pupil who has memorized a passage to repeat that passage during the worship service. The pupil should understand that he is doing this in order to help the other pupils worship.

* * *

THE STORY is another element, more often used in vacation schools than in the Sunday school. If the stories used in the worship service are related to the study programs, they will be found of great value. The worship service will then be an introduction to the work of the day. If the story is

followed immediately by the leader's prayer, a fifth element of worship, that impression can be more deeply fixed. A brief prayer which suggests the needs and experiences of the pupils is often of more importance than we realize. It is well from time to time to ask pupils to prepare prayers for the worship service. This has proved successful.

* * *

A SIXTH element, which is coming to be more and more thought of as a part of worship, is the offering. The purpose of the offering must be understood by the pupils. It should not be merely a collection, and not least important in making the offering contribute to the worship service is the method of receiving it. One of the finest offering services in my experience was in a vacation school session when very careful plans had been made. The boys who were to receive the offering had been trained in every detail. A choir composed of pupils sang an offertory. When the boys brought the offering to the front of the room, the whole school joined, with bowed heads, in singing an offering response. This offering service was a genuine contribution to the worship.

* * *

I HAVE said nothing about saluting flags, or marching, or health and habit talks, or announcements. For some reason the idea persists that an essential part of a vacation school program is the saluting of flags, perhaps preceeded by a processional. There is no great objection to this, if it is not made the chief part of the program, and if it does not exclude training in the type of worship in which boys and girls should participate in church services. Health and habit talks can be a part of the study program, but not of the worship program, unless they fit into the spirit and purpose of real worship. It is needless to say that any announcements, either with regard to the mechanics of the worship service or regarding other matters, are entirely out of place and should be avoided as far as possible.

During a single vacation school session the pupils may be trained in reverence in such a way that that reverence will be reflected in the Sunday-school services during the fall and winter months.

THE JUNIOR SERVICES OF WORSHIP FOR MARCH

By Nan F. Weeks

Theme for the Month; Being a Christian

First Sunday: What it Means to be a Christian

PRELUDE (Instrumental) "Little Cradle Song," Schumann.

CALL TO WORSHIP.

Supt.: Jesus Christ is the same yesterday and today, yea and for ever. (Hebrews 13:8).

PRAISE HYMN: "Crown Him With Many Crowns."

PRAYER.

FELLOWSHIP FEATURES:

Announcements.

Recognition of world fellowship (missionary song or verse or prayer.)

Recognition of birthdays, new members, visitors, church attendance, honor classes and the like.

OFFERING SERVICE.

Supt.: Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Cor. 9:7).

Dept.: Freely ye received, freely give (Matt. 10:8).

Collecting of Offering by junior ushers.

Prayer (May be sung to the tune *Boylston* or *Dennis*).

We bring our gifts to thee,
O may they useful be;
Help us to give the greatest gift,
Ourselves, O Lord, to thee. Amen.
—*Junior Program Material, Blankenship.*

STORY:

It was the night before the battle, and a company of soldiers had gathered round a camp-fire and were singing college songs and talking of home. Soon one of the boys started to sing "Abide with Me." One hymn after another followed till they sang "My Faith Looks Up to Thee." As they finished the words, "Oh, let me from this day be wholly thine," one of the bravest boys said, "Say, fellows, there's a big battle just ahead of us and none of us knows how things will end. What do you say to our writing out that verse we've just sung and signing our names to it and sending it home? Then, no matter how the battle ends for us, our folks will know that it's all right with us." So they copied the verse, and one by one those brave fellows signed their names, thereby pledging their faith in our great Captain.

HYMN: "My Faith Looks Up to Thee."

SCRIPTURE: What It Means to Be a Christian.

First year classes. God so loved the world, that he gavs his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16).

Second year classes: Believe on the Lord Jesus, and thou shalt be saved. (Acts 16:31).

Third year classes. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. (John 17:3.)

Teachers: And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved. (Acts 4:12).

SONG (sung softly):

Oh, dearly, dearly has he loved,
And we must love him too,
And trust in His redeeming blood
And try His works to do.

DEVOTIONAL SERVICE.

Quiet music (Refrain of "There Is a Green Hill" played softly).

Informal talk and the showing of the picture "Christ Knocking at the Door" by Hofmann (Perry 798c) or "The Light of the World" by Holman Hunt (Perry 3235).

Solo: "O Jesus, Thou Art Standing" or "Behold a Stranger at the Door."

Scripture: Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. (Revelation 3:20).

Hymn: "Thou Didst Leave Thy Throne."

Prayer.

CALL TO STUDY.

Supt.: Guide me in thy truth and teach me,
For thou art the God of my salvation. (Psalms 25:5).

LESSON STUDY.

CLOSING HYMN: "I Am Trusting Thee, Lord Jesus."

PRAYER (for help as each tries to know and trust and serve Jesus.)

POSTLUDE (Instrumental).

Second Sunday: Choosing Our Captain

NOTE. A large sized print of Hofmann's "Head of Christ" (adult—Perry 802B) put in a conspicuous place will be most appropriate.

PRELUDE (Instrumental) "Largo" by Handel.

CALL TO WORSHIP (See Program for first Sunday.)

PRAISE HYMN: "Onward Christian Soldiers."

PRAYER: Lord's Prayer in unison.

OFFERING SERVICE (See Program for first Sunday.)

STORY: "A Boy's Choice."*

POEM: The Captain's Call.

Our Captain is calling for soldiers,
Is calling for soldiers true;
O youth, in the glow of the morning,
Is the summons of Christ for you?

There are wrongs to be met and defeated,
There are weak ones who fight alone;
There are hearts that are bitterly tempted
Their need you must surely own.

There are lands that are lying in darkness,
And waiting for heavenly light;
The army of Jesus must claim them,
And hold them for truth and right.

Our Captain is calling for soldiers,
Is calling for soldiers true;
O youth, in the glow of the morning,
The summons must be for you.

RESPONSE: No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24).

HYMN: "Who is On the Lord's Side?"

"Who is on the Lord's side?
Who will serve the King?
Who will be his helper,
Other lives to bring?
Who will leave the world's side?
Who will fight the foe?
Who is on the Lord's side?
Who for him will go?
By thy call of mercy,
By thy grace divine,
We are on the Lord's side,
Saviour, we are thine."

PLEDGE OF ALLEGIANCE (Salute to the Christian Flag).

I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love.

HYMN "The Son of God Goes Forth to War."

DEVOTIONAL SERVICE.

Quiet Music.

Scripture: Four men who chose Jesus as Captain. Mark 1:16-20.

Prayer: (That each junior may choose Jesus as Captain.)

Hymn: "O Jesus I Have Promised" (One stanza).

CALL TO STUDY (See Program for first Sunday).

LESSON STUDY.

HYMN: "Follow Me, the Master Said."

PRAYER.

POSTLUDE (Instrumental).

*A BOY'S CHOICE

Kenneth's big brother was a soldier who had won many honors for his bravery and loyalty. One evening after he had been listening to many tales about his brother's experiences in the World War, Kenneth went to bed saying to himself, "As soon as I'm old enough I'm going to be a soldier too."

"Is that so?" said a voice in the darkness. "You're going to be a soldier? Then you must come with me and find out just where you belong,—your regiment and your captain and your enemies."

Away they sped through the darkness, Kenneth and the owner of the voice. The latter called himself the A. O. T. J. but he explained that the letters meant *Angel of the Juniors.*

On and on they went till they came to a camp-fire surrounded by the most disagreeable looking men Kenneth had ever seen. They had scowling faces and sharp cruel eyes, and their voices were surly as they quarreled among themselves.

"I tell you, that boy belongs to my regiment," roared one vicious looking fellow. Already he's taking orders from me and doing as I say."

"Who is he?" Kenneth whispered to the A. O. T. J. "And who's the boy he is talking about?"

"His name is Temper," said the A. O. T. J. "and you're the boy he's discussing." Kenneth winced, for he knew it was all too true that he did very often obey Temper's orders.

"And who are the others?" Kenneth asked as he heard several of them speaking his name and claiming him for their own ranks.

"There are Dishonesty and Selfishness," said the A. O. T. J., "and Laziness and Untruthfulness. Intemperance also seems to have his eye on every growing boy and girl; and Cowardice tries hard to get you to join his ranks."

"But they are all so terrible," said Kenneth with a shudder. "I do not want to have anything to do with them, except to fight them."

"Splendid!" said the A. O. T. J. "Just follow me to the other camp."

Gladly Kenneth turned away from the disagreeable group, and soon he was looking at another company, but oh how different they were! Truth and Fair Play, Kindness and Honesty, Helpfulness and Cheerfulness and many others were talking and laughing together, while in their midst Kenneth recognized the face of the great Captain, Jesus the King of kings, and the boy seemed to hear Him saying, "Follow me," just as He had said it to His earliest friends long years before.

"I choose Him for my Captain," said Kenneth to the A. O. T. J.

"Good!" said the angel. "But remember, you are choosing the harder side,—the side that requires more courage and loyalty and perseverance. No coward can enlist in this army. A long, hard battle is ahead, but victory is sure. Do you still choose to pledge allegiance?"

"I pledge allegiance," said Kenneth reverently; and, as he woke from his dream he repeated the words again, "I pledge allegiance. Lord Jesus, my Captain, help me to be true and worthy."

—*Adapted from Parables for Little People, Ward.*

Third Sunday: Pledging Allegiance Now

NOTE. The Christian flag should be given prominence in the decoration of the room for this session. Flags may be made by the juniors at a week-day session. A large sheet of white paper has in its upper left hand corner a blue field in the center of which is a scarlet cross.

PRELUDE (Instrumental) "Morning Voices," Grieg.

CALL TO WORSHIP (See Program for first Sunday).

PRAISE HYMN: "When Morning Gilds the Skies."

PRAYER.

FELLOWSHIP FEATURES (See Program for first Sunday).

HYMN: "Lead On, O King Eternal."

OFFERING SERVICE (See Program for first Sunday).

DEVOTIONAL SERVICE.

Quiet Music.

Informal talk including the following true incident:

"I'll soon be in high school," said Ralph.

"What are you going to do after that?" his uncle inquired.

"Go to college, I hope," Ralph replied.

"What then?" said his uncle.

"Then I'll go to medical college and learn to be a doctor," Ralph answered.

"What then?" asked the uncle.

"Then I'll try to cure sick folks."

"What then?" his uncle repeated.

"Then, when I'm old, I suppose I'll die."

"What then?" persisted the uncle.

"I know what you mean," Ralph answered. "You think I ought to be a Christian, and I'm going to when I'm grown up."

"Why wait till then?" his uncle asked. "God needs junior boys and girls. Ecclesiastes 12:1 will tell you what God thinks about it." And Ralph made the right choice that day.

Scripture: Ecclesiastes 12:1-7.

Response (Read by juniors): Now is the acceptable time; behold, now is the day of salvation. (2 Cor. 6:2b)

Salute to the Christian flag (See Program for second Sunday).

Hymn: "O Jesus I Have Promised."

Prayer.

CALL TO STUDY (see program for first Sunday).

LESSON STUDY.

HYMN: "Fling Out the Banner."

PRAYER.

POSTLUDE (Instrumental).

Fourth Sunday: Serving Jesus

PRELUDE (Instrumental): "The Palms," J. Faure.

CALL TO WORSHIP (see program for first Sunday).

PRAISE HYMN (Doxology).

PRAYER.

HYMN: "Let Not Thy Hands Be Slack."

FELLOWSHIP SERVICE (see program for first Sunday).

STORY: How Ruth Gave Her Best.*

HYMN: "Give of Your Best to the Master."

OFFERING SERVICE.

Supt.: Jesus said, Inasmuch as ye did it to one of these my brethren, even these least, ye did it unto me. (Matt. 25:40).

Collecting of Offering.

Prayer (Repeated or sung).

Saviour! Thy dying love Thou gavest me,
Nor should I aught withhold, dear Lord, from thee;
In love my soul would bow, my heart fulfill its vow,
Some offering bring thee now, something for thee.

DEVOTIONAL SERVICE.

Hymn: "Saviour Thy Dying Love" (second and third stanzas).

Scripture: A Young Man Who Refused a Chance to Serve Jesus. (Matt. 19:16-22)

Poem: (Recited by a junior).

Just as I am, thine own to be
Friend of the young who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to live, my vows to pay,
With no reserve and no delay
With all my heart I come.

Just as I am, young, strong and free,
To be the best that I can be,
For truth, and righteousness and thee,
Lord of my life, I come.

—*Marianne Hearn.*

Prayer.

CALL TO STUDY (See program for first Sunday.)

LESSON STUDY.

HYMN: "There Is a Green Hill Far Away."

PRAYER.

POSTLUDE (Instrumental.)

*How Ruth Gave Her Best

Over and over again Ruth's aunt had asked her to give herself to Jesus Christ and His service, but over and over again Ruth had said, "Yes, I will when I am older. But I want to have a good time now; and later on when I am old I'll give myself and my time to serving Jesus."

There came a time when Ruth's mother was ill, and Ruth bought some beautiful roses at the florists and had them sent home. When she returned she went to her mother's room to see the flowers, but they were not there.

"Didn't the florist send the roses I ordered?" she asked her aunt.

"Yes," her aunt replied. "They are down in the kitchen. As soon as they begin to be withered and dry I'll bring them up to your mother's room."

Ruth's eyes flashed as she said, "I want my mother to have those flowers while they are fresh and beautiful. I love her too well to give her what is wilted and faded."

"Oh!" said her aunt in surprise. "You told me that you intended to give to Jesus Christ your life when it was old and withered, and so I supposed that was how you would feel about your gift to your mother."

"You are right, Aunt Jean," said Ruth. "I have not been fair to Jesus Christ. I *will* give him the best of my life, now while I am young and strong and able to serve Him. I will give myself today and always.—*Adapted.*

The International Older Boys and Older Girls Summer Camp Conferences will be the best ever. For information address P. R. Hayward, 5 S. Wabash Ave., Chicago

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price
216 Metropolitan Tower, New York City

At The Birmingham Convention

AS AT PREVIOUS conventions of the International Council, the World's Sunday School Association will present its work. One session of the convention is to be devoted to world-wide Sunday-school work. At present the Sunday evening service has been set apart for this purpose. Details of the program will appear in the March issue of the JOURNAL.

An exhibit is being prepared which will assemble Sunday-school materials from the various national Sunday-school associations, each of which is a unit of the World's Association. The specific work in these fields will also be shown by means of lantern slides, the brief talks being given at convenient periods between sessions of the International Convention.

A World's Pilgrims' Banquet will be held, as is always the custom, during the conventions of both the International and World's Associations. All who have attended any conventions of the World's organization are specially invited to participate. The members of Tour No. 11, "Glasgow—1924," will have a reunion at Birmingham.

The annual meeting of the Executive Committee of the World's Association will be held at Birmingham on April 20, the day after the conclusion of the Convention. Usually this meeting is held on the fourth Thursday of April. The change has been made this year because many of the members will be in attendance at the Birmingham Convention.

W. G. Landes' Deputation Visit to South Africa

FOR AT LEAST three years the South Africa Sunday School Union has been seeking the help which would come in their work by a speaking tour when one of the secretaries of the World's Sunday School Association would conduct meetings in strategic parts of that Union. Dr. W. G. Landes, General Secretary, now plans to sail on the "Orduna" from New York on February 6. He will go by way of England and hold important conferences while waiting for steamer connections at Southampton. One of these will be the meeting of the British Unit of the World's Association. This will be the first visit to Great Britain by an officer of the World's Association since the Ninth Convention was held in Glasgow in July, 1924. Departure will be made from Southampton on February 19, going direct to Cape Town. The deputation trip is planned so as to take part in the National Convention of the South Africa Union which meets April 2-6. Preliminary meetings will be held which will feature the National Convention, and other parts of South Africa will be visited later. It is expected that about three months will be spent in that country. Mr. John G. Birch is the Secretary of the South Africa Sunday School Union and he is making all preparations for the coming of Dr. Landes.

Burma Sunday School Union

THERE HAS been an increase in the Sunday-school attendance in Burma, as is indicated in the larger order just placed for the small Bible lesson picture cards to be used in that country. These are sent out without any printing and

Music—
the great moral force

Music inspires and stimulates ennobling thought. It is a powerful moral force.

The little Miessner Piano offers churches far greater opportunity for musical development. It is a better piano for group singing in Sunday School, the various church meetings and choir practice, being so low that the accompanist looks over the top to lead and direct the singing.

Further, the Miessner makes possible music for every occasion. This 3 ft. 7 in. high instrument with the big, beautiful tone is easily moved from hall to hall where needed. It is a wonderfully built piano, embodying new principles and possessing many advanced and exclusive features. Return the attached coupon for complete information.

MIESSNER PIANO COMPANY
146 Reed Street Milwaukee, Wis.

MIESSNER
THE LITTLE PIANO WITH THE BIG TONE

Miessner Piano Co.,
146 Reed St.,
Milwaukee, Wis.

Gentlemen:
Please send me Miessner catalog, special price to churches and details of your 10-day free trial offer.

Name .....
Street No. .....
City ..... State .....
Church .....

appropriate inscriptions in the local language is imprinted there. Paul R. Hackett is the General Secretary of that Union, and he is the editor of a Sunday-school quarterly which meets an imperative need. One interesting statement by Mr. Hackett: "Financially we have kept out of debt and paid for our printing, though a heavy loss has been made on the quarterly. We have courses in training at the Summer Assembly and at the annual Teacher's Conference. Both groups were well attended and the work done was of a high grade. Yet we need a man who can give more time to the work and the need for courses built up right here is tremendous. I have a good worker, but when the news of our heavy Baptist deficit came I turned her into school work. She had worked out well sixty lessons for beginners. We will try to finish that course and print it in the vernacular for jungle schools."

Sunday-school Interest in Czecho-Slovakia

REV. ADOLPH NOVOTNY was called recently to leave his pastorate and become the General Secretary of the Czecho-Slovakia Sunday-school Association. He and Mrs. Novotny, who is also a Sunday-school worker, attended the Glasgow Convention. One of his objectives now is to make the Sunday-school program known in all parts of his country. Three helpful teacher training courses were held during the past season. The most successful was in Sazava, where over one hundred teachers assembled for twelve days study of subjects intimately connected with their work. The teachers were "housed" in fifteen tents. The following professions were represented in the enrollment: Secondary students 24, university students 6, bank directors 1, clerks 15, physicians 2, farmers 1, public school teachers 11, ministers 7, professors 1, Y. M. C. A. secretaries 5, no calling except that of the Sunday school 27.

Korea Surpasses Convention Records

THE SECOND all-Korea Sunday-school Convention went ahead of all calculations. Plans were made to care for one thousand in Seoul where the convention was held last October. The enrollment showed an attendance of 1,997. The delegates came from every evangelical church in Korea, from every province, and even from far distant Manchuria. The convention was the largest representative Christian gathering ever held in that country. The newspapers gave large space to the proceedings, and one paper in addition to generous space each day gave half of its edition on the last day to convention news and pictures. Some of the non-Christian population was moved to active opposition, even posting placards through the city calling for anti-Christian demonstration, but the police forbade their contemplated gathering and nothing developed.

MARCH WORSHIP PROGRAMS FOR YOUNG PEOPLE

By Cynthia Pearl Maus

Theme: Sacrifice

AIM: To provide young people with opportunities for *genuine worship* experiences through participation in programs that are graded and adapted to their needs and interests.

To provide opportunities for training in the *field* of *worship* through participation in planning and conducting worship services.

To develop a better understanding of the *motive, meaning, function* and *reward* of *sacrifice* in the growth and *development* of *Christ-like character.*

Principles That Should Guide in the Planning and Conduct of the Services

1. There should be a definite order of service for each Sunday in the month with some phase of the general theme *sacrifice* as the *centralizing idea* or *theme* of each service.

2. All the elements in each program should be selected with and contribute to the development of the central theme of worship.

3. Provision should be made for participation on the part of young people in the *hymns, prayers, responses, special feature,* etc. Where intermediates, seniors and young people are compelled to worship with adults, the programs for the *four Sundays* may be made the specific responsibility of a different age group each week, thus giving opportunity for grading the programs in such a way as to meet the needs of the larger number.

4. Different individuals or groups of young people should be called into leadership during the month. Those who lead should be made to realize the seriousness of their responsibility. They should be well prepared, and should sit near the front of the room or processional to the platform at the very beginning of the service of worship.

Adaptations

THE ORDERS of service which follow are intended to be flexible, permitting such expansion or abbreviation, as local conditions may make advisable.

The hymn numbers given will be found in H. Augustine Smith's *The Hymnal for American Youth.*

Inasmuch as this is the Lenten season of the year, Easter coming on the first Sunday (April 4th) of the following month, it will be found advisable to use the familiar *Easter hymns* wherever instrumental music is desired.

The services of the month may be greatly enriched by the discriminating use of masterpieces of art having the *sacrificial* and *Resurrection* events as their subject.

In some church schools it has been found desirable to *type* or *print* the order of worship on a single sheet, thus reducing the necessity for announcing the various *numbers* on the program.

First Sunday: Love, the Motive of Sacrifice

INSTRUMENTAL PRELUDE: Handel's "Pastoral Symphony," or "O Come, All Ye Faithful," No. 79.

CALL TO WORSHIP:

"Know ye that Jehovah, he is God: It is he that hath made us, and we are his;

We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,
And into his courts with praise:

Give thanks unto him, and bless his name.

For Jehovah is good; his lovingkindness endureth forever,

And his faithfulness unto all generations."—Psalm 100:3-5.

HYMN: "Love Divine All Love Excelling," No. 126.

PRAYER: (The Assembly seated.)

We thank thee, heavenly Father, for the beauty of the out-of-doors, for the fresh air; the open sky, and the growing flowers and grass of Thy eternal Spring. Bless by the renewing of our lives these outward manifestations of Thy resurrecting power; Give us clean hands, clean thoughts, clean words; help us to stand for the hard right against the easy wrong, help us to forgive those who are unkind to us and to be ready to help others even at some cost to ourselves. For we pray in Jesus' name and for His sake. Amen.

SCRIPTURE:

"God *so loved* the world, that he *gave* his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3:16.

"And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *great* and *first* commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." On these two commandments

A Beautiful Bible

Why is it that children read some books and do not read others?

Why do we present the choicest Book of all poorly printed, unattractive in arrangement, so altogether uninviting in appearance?

It is no wonder modern youth disregards the Book of Books and so fails to gain the inspiration that crowds its pages.

The Book of Life has brought the genius of great editors, and the skill and artcraft of modern printers to bear in presenting the Bible in a remarkably tasteful and refined arrangement of type and picture.

It is the Bible—the Word of God—plus all that human skill and ingenuity can do to insure its reading and study.

It is prepared to help you develop Christian character among the children you love.

Builds Christian Character

Christian character is the finest product of civilization.

Indeed, is it not today the world's greatest need?

Religious workers can engage in no greater service than the development of Christian character in childhood and youth.

Educators and scientific students of pedagogy and psychology agree that to produce the finest results we should surround our boys and girls with the finest materials and equipment.

This is why we spend millions of dollars in building the best educational plants money can buy and equipping them with beautiful works of art as well as the most up to date books and supplies.

Parents, teachers and pastors should see that children like to read the Bible. We have consecrated ourselves to the task of making the Book of Books intensely interesting and attractive, that youth may benefit thereby.

FREE *A beautiful and helpful booklet "The World's Greatest Need" will be sent you free on request. Write today.*

The Book of Life

Published by JOHN RUDIN & COMPANY, INC., 1010 Wabash Ave., Chicago, Ill.

the whole law hangeth, and the prophets. Matt. 22:37-40.

HYMN: "This Is My Father's World," No. 46.

OFFERING: (Ushers should come forward while the leader takes the offering plates or baskets and says):

"Freely ye have received, freely give."

(The ushers will then take the plates or baskets and wait upon the assembly during which time "Lead on, O King Eternal," No. 188, may be played softly on the instrument. The ushers should bring the plates to the front of the room and bow for the offering prayer given by the leader of worship):

Our loving Father, who hast given us the new commandment to love one another as thou hast loved us, help us to be kindly affectioned one toward the other. Accept the offering we bring to thee this morning with the adoration of our hearts. Wilt thou use it and us in the work of Thy kingdom, for we ask in Jesus' name, and for His sake. Amen.

SPECIAL MESSAGE: Featuring *love* as the *motive* for *sacrifice* and *service*. (May be assigned to one of the young people or given by the leader.)

John the Beloved in his Gospel makes it clear that *love* in the heart of the great God Father for His erring children was the *motive* that compelled Him to send his only Son into the world to die a sacrificial death for mankind. "For God so *loved* that He *gave*." In every age love is the great impelling force that compels us to give ourselves and our substance in service to those *we love*.

In one of the crowded alleys of a great city, a stranger met a small girl. She was staggering along under the weight of a fat baby boy. "My child," said the stranger, "that big baby is too heavy a burden for you to carry." Quick as a flash the little girl looked up and said with feeling, "He's not a burden; he's my brother." What made the heavy burden light to the little sister? It was *love*. Her love for the heavy burden made her strong to bear her burden. *Love makes all burdens light.*

"He's Not Heavy; He's my Brother."

"Why, he's my brother, don't you see?
It's 'cause I love him I can say
That he's not heavy; it's like—play—
That's why I lift him easily."

The little face upturned to mine
Was pale and thin, but in the eyes
Shone love's strong light that pain defies,
And that slight figure seemed a shrine

Wherein the Christ—Love's self—might dwell!
For he within that heart had wrought
The miracle of love and taught,
Through her, our selfish hearts as well.

So may we lift with willing hands
Our brothers, fainting by the way,
And with our little teacher say:
"The burden's light, when Love commands."

—*Services of Worship, Irene Mason.*

Without love, the great impelling *motive* to *sacrifice* and *service*, we cannot help other people. It was because of Jesus' love that he gave Himself in service to humanity; even to the extent of a sacrificial death on the cross. Paul, in the thirteenth Chapter of First Corinthians, says that the *love motive* is more important than the deeds of service we render. "And if I bestow all my goods to feed the poor, and I have not the *love*, it profiteth me nothing." Our up-reach toward God is measured by our out-reach in loving service to the needs of humanity. For without *love* it is impossible to become God-like in behavior.

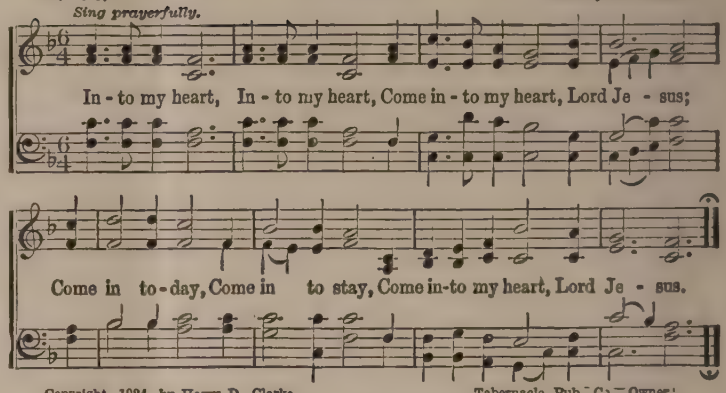
HYMN SOLO: "Love Thyself Last," No. 204.

BENEDICTION: (Use the following prayer song, "Into My Heart," as the benediction throughout the month, using the verse suggested below as a memory response just preceding the song. Sing the song softly and prayerfully with heads bowed.)

Into My Heart.

(MY PRAYER.)

H. D. C. *Sing prayerfully.* Harry D. Clarke.



Copyright, 1924, by Harry D. Clarke. Tabernacle Pub. Co., Owner.

REV. 3: 20.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Used with the permission of the Tabernacle Publishing Company.

PROCESSIONAL TO CLASSES: Have "Fling Out the Banner, Let it Float," No. 256, played as the processional hymn.

Second Sunday: "Obedience, the Essence of Sacrifice"

INSTRUMENTAL PRELUDE: "Beneath the Cross of Jesus," No. 106.

CALL TO WORSHIP:

"Create in me a clean heart, O God: and renew a right spirit within me.
Cast me not away from thy presence; And take not thy holy Spirit from me.
Restore unto me the joy of thy salvation; And uphold me with a willing spirit."
—Psalm 51:10-12.

HYMN: "True-Hearted, Whole-Hearted, Faithful and Loyal," No. 163.

PRAYER: (The assembly seated.)

"Almighty God! Thou who art the Life of all life, who has made man from the dust, and thyself has breathed into him the breath of life, help us in the strife between the soul and sense, between the earthly and that which is divine. When the lower life within us seeks expression, help us to control and direct our impulses in accordance with thy will, so that our soul life may not be hampered in its growth toward thee. This we ask in the name of Jesus Christ, our Lord. Amen." *George Dawson, Prayers.*

HYMN: "Who Is On the Lord's Side?" No. 184.

SCRIPTURE:

My meat is to do the will of him that sent me, and to accomplish his work. —John 4:34.

Nevertheless, not as I will, but as thou wilt.—Matt. 26:39.

If ye love me, ye will keep my commandments.—John 14:5. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. —John 15:10.

OFFERING: (The leader may say as he hands offering plates or baskets to the ushers, who have come to the front for them):

Remember the words of the Lord Jesus, that he himself said, it is more blessed to *give* than to receive.—Acts 20:35. (The following hymn may be played softly as the ushers receive the offering. "Lord, Speak to Me that I May Speak," No. 208.)

OFFERTORY HYMN: (Sung softly by the group as the ushers who have brought the offering to the front of the room stand with bowed heads):

"We give Thee But Thine Own," page 33 of General Worship Service No. XI.

DUET: "I Would Be True," No. 170.

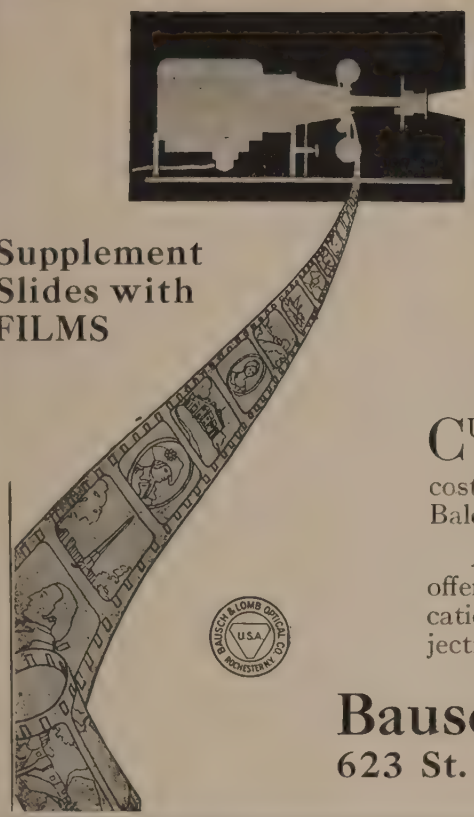
SPECIAL MESSAGE linking *obedience* as the *essence* of love expressing itself in sacrifice.

Last Sunday we talked of love as the *motive* of sacrifice and service. Today we want to think of the relationship of *obedience* to *sacrifice* and *service*. Young people, just as *love* is the *impelling motive* in sacrifice so *obedience* is the *essence* of *love* expressing itself in *sacrifice* and service. One who *loves* acts in obedience with the *will* of the one he loves. Jesus said, "If ye *love me*, ye will keep my commandments: just as I have loved my Father and have kept his commandments and abide in his love."

We are not our own, we are bought with a price, the price of a sacrificial death of the only Begotten of the Father. We show our gratitude, our responsiveness to that love by *obeying* the *will* of *God*, by willing not to do what we want to do, but to act in harmony with his will for our lives.

A soldier obeys his Captain. Jesus is the captain of our salvation. Many people never think of the apostle Paul as a soldier; but he, himself felt very decidedly that he was fighting the good fight of faith. It is Paul that gives us the armor of a Christian. "The breastplate of righteousness; feet shod with the gospel of peace; the shield of faith; the helmet of salvation; and the sword of the Spirit which is the *word* of God."

No soldier ever endured more for Christ and his church than Paul. He was the first to feel that Jesus' teachings were too wonderful to be told only to those about him. He spent most of his life traveling in far countries and preaching about Jesus. No obstacle was great enough to turn him back. He tells in some of his letters of his hardships; how he was shipwrecked, stoned, beaten, robbed, and how he even fought with beasts. And near the end of his life he was able to say, no matter how difficult it had been to be *true* and *obedient* to his heavenly vision "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the *crown* of righteousness, ... and not to me only; but also to all them that have loved his appearing."—II. Timothy 4:7-8.



Save By Adding This Attachment

To Your

Stereopticon

CUT the cost of stereopticon projection by using "Strip Film" as well as lantern slides. Reduce the rental costs and transportation charges by equipping your Balopticon with a *Film Attachment.*

A great variety of illustrative material is now being offered by a number of commercial, religious and educational organizations. Our free booklet of "Film Projection" contains valuable information. Send for it today.

Bausch & Lomb Optical Co.
623 St. Paul Street -:- Rochester, N. Y.

How do You Build Character?

OLD-FASHIONED methods of physical punishment and discipline find no place in modern child training.

The parent of today uses instead explanation and reason in the correction of childish faults, and by these means seeks to establish standards of conduct.

But even these methods seem sometimes to fail in their effectiveness. Children do not take kindly to sermon and preachment. Standards must be established from the child's own viewpoint; he must see for himself what qualities are splendid and noble, what are base and ignoble.

The BOOK HOUSE for CHILDREN

is a mother's selection of stories for her own child—a selection from the classics of childhood, but each one chosen because it interests the child, instructs, and presents sound standards of conduct.

CHARACTER GUIDANCE is a fundamental characteristic of My BOOKHOUSE stories. Every one helps the child in seeing clearly the distinction between right and wrong, and solicits his admiration for those qualities which are truly fine. Six volumes, 2560 pages, 537 titles by 197 authors, profusely illustrated in black and color. My BOOKHOUSE is exceptionally attractive to the child, and is as remarkable for what it omits as for what it contains. My BOOKHOUSE builds strongly and soundly; its influence is toward the development of wholesome, whole-hearted, vigorous boys and girls.

FREE! "Right Reading for Children," a helpful booklet for every parent, containing practical information on character development. Also, "Appreciations," an interesting compilation of unsolicited letters. Both booklets sent immediately upon request.

My BOOKHOUSE
360-R North Michigan Avenue
New York Boston Philadelphia CHICAGO New Orleans Kansas City

THE L C SMITH meets the test

No test is more severe for a typewriter than that of cutting stencils for duplicating machines.

The direct, clean typework of the L. C. Smith, the sturdy ball-bearing construction, the interchangeable platen, the non-shifting carriage—all contribute towards the ultimate result—the best stencil that can be made.

For cutting Mimeograph, Rotospeed and similar stencils, our regular correspondence models are used. For cutting Belknap and Elliott stencils, we furnish machines especially equipped.

Free Catalog on Request

L C Smith & Bros Typwriter Inc
(Established 1903)
Factory and Executive Offices: Syracuse, N. Y.
Salesrooms and Service Stations throughout the World

The hymn, "Stand Up, Stand Up for Jesus," seems almost as if it might also have been written by Paul, but it was not. It was inspired by the dying words of a heroic young minister, Dudley Tyng, of Philadelphia; who when asked if he had any last message for his friends, replied, "Tell them to stand up for Jesus."

Mr. Duffield, a friend of Tyng's and himself a minister, felt that those words were too great to be lost. So he put the thought into a poem which he read at the close of his sermon on the following Sunday. With the stirring music to which the words were set, this has become one of our best known and best loved hymns, and has inspired thousands of Christians to *loyalty* and *obedience* to the ideals of Jesus for daily living.

HYMN: "Stand Up, Stand Up for Jesus," No. 202.

(Let us stand tgether as we sing it and remain standing for a period of silent prayer, closing with the memory response, Rev. 3:20, followed with the prayer song, sung softly, "Into My Heart.")

PROCESSIONAL TO CLASSES: "The Day of Resurrection," No. 113.

Third Sunday: Service, the Expression of Sacrifice

INSTRUMENTAL PRELUDE: "Hark, Hark, My Soul," No. 297.

CALL TO WORSHIP:

"Show me thy ways, O Jehovah;
Teach me thy paths,
Guide me in thy truth, and teach me;
For thou art the God of my salvation;
For thee do I wait all the day."—Psalm 25:4, 5.

HYMN: "Saviour, Like a Shepherd Lead Us," No. 162.

PRAYER: (The assembly standing).

"Almighty God, Father of all mercies, we, thy servants, do give thee most humble and hearty thanks for all thy goodness and lovingkindness to us and to all men. May we show forth thy praise, not only with our lips, but in our lives, by giving ourselves to thy service and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord. Amen."—*Services of Worship, Irene Mason.*

HYMN: "Fling Out the Banner, Let it Float," No. 256.

SCRIPTURES:

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matt. 25:40.

"I am in the midst of you as he that *serveth.*"—Luke 22:27.

"Whosoever would become great among you shall be your minister."—Matt. 20:26.

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28.

HYMN: "Hail to the Brightness of Zion's Glad Morning," No. 259.

OFFERING:

The leader may say, as he hands the offering basket to the ushers, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver."—II Corinthians 9:6, 7. (The following hymn may be played as the ushers receive the offering, "Saviour, Thy Dying Love," No. 158. When the ushers bring the baskets to the front of the room the leader of worship may pray: "All things come from thee, and of thine own have we given thee. Amen."—I Chronicles 29:14.)

SPECIAL MESSAGE:

Just as *love* is the *motive*, and *obedience* is the *essence* of sacrifice so *service* is the mode or *expression* of *sacrifice*. Jesus has no other hands and feet save ours as we dedicate them to Him in helpful service with which to build the Kingdom of God in the life of the world.

Rev. S. D. Gordon, in one of his "Quiet Talks," allows his imagination to picture reverently what might have occurred when Jesus returned to be with the Father. It is somewhat as follows:

Gabriel says to Jesus, "So you have been down on the earth for a long time."

"Yes," replies Jesus.

"And you have lived and suffered and died for the people," says Gabriel.

"Yes," is the reply.

"And I suppose that every one knows about what you have done," continues Gabriel.

"No," answers Jesus.

"Well, what arrangements did you make for spreading the news and for carrying on the work which you have begun? Have you any plan?" queries Gabriel.

"Yes," replies Jesus; "I gathered a small group of followers and trained them as best I could. I lived with them and worked with them, and now they are going out to tell others. Those others will tell still others, and so the work will go on until the whole wide world is encompassed."

"But suppose that the little group does not prove faithful," asks Gabriel; "suppose that Peter goes back to his fishing, that John gets discouraged, and that the others give up their work; have you any other plan?"

"No," says Jesus, "I have no other plan. I am depending on them."

The message which comes to us as we approach the Easter season from this story indicates that we are the emissaries of Jesus spreading the good news of Him, finishing the unfinished task which He left to his church. If we fail, the work fails indeed, for He has no other plan. He is depending on us.

HYMN SOLO: "O Jesus Thou Art Standing," No. 133.

BIBLE MEMORY RESPONSE.—Revelation 3:20, followed by

SILENT PRAYER AND SONG: "Into My Heart."

PROCESSIONAL TO CLASSES: "Fling Out the Banner, Let It Float," No. 256.

Fourth Sunday: Abundant Life, the Reward of Sacrifice

INSTRUMENTAL PRELUDE: "Joy to the World, the Lord is Come," No. 71.

CALL TO WORSHIP:

"Oh send out thy light and thy truth; let them lead me;
Let them bring me unto thy holy hill,
And to thy tabernacles.
Then will I go unto the altar of God,
Unto God my exceeding joy."—Psalm 43:3, 4.

HYMN: "Hark, the Voice of Jesus Calling," No. 211.

PRAYER:

O gracious Lord, who didst raise thy Son Jesus Christ with power from the grave, raise us up also, we beseech thee, from the death of sin to the life of righteousness. Revive our faith, and make us followers of Him who hath taken away the "sin of the world; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life." Hear us, O merciful Father, we pray thee, for the sake of our risen Saviour, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

HYMN: "Lord Speak to Me, That I May Speak," No. 208.

SCRIPTURE: Isaiah 35:8; John 14:6; John 10:10.

HYMN: "O Master Let Me Walk With Thee," No. 25.

OFFERING: (The leader may take the offering baskets and say as the ushers come toward the front of the room):

"Blessed is he that considereth the poor: Jehovah will deliver him in the day of evil."—Psalm 41:1. "Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"—I John 3:17.

(The ushers should then wait upon the assembly, during which time "Hosanna, Loud Hosanna," No. 105, may be played softly on the instrument.)

OFFERTORY HYMN: (Sung softly by the group as the ushers, who should bring the offering to the front of the room, stand with bowed heads): "We Give Thee but Thine Own," page 33 of General Worship Service No. XI.

DUET: "There is a Green Hill Far Away," No. 108, or solo: "You Ask Me When I Gave My Heart to Christ," Cora Willis Ware.

SPECIAL MESSAGE: Story—The Royal Highway.

"And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed; the wayfaring men, yea fools, shall not err therein."—Isaiah 35:8.

Down through the centuries the youth of every generation have been seeking the Royal Way, the way of holiness, the way to abundant life. Then Jesus came, incarnating in human personality the mind, the heart, the soul of God, and saying, "I am the way to God, I am the truth about God, I am the life of God, lived in a physical body. No man cometh unto the father save through me." (Weymouth Translation); and thousands followed Him who said, "I came that they might have life, and have it abundantly."

The Protestant reformation is one long story of persecution and sacrifice in rediscovering the Royal Highway, the Way of Holiness, the way to abundant living.

Centuries ago the reformation in Bohemia, led by John Huss, gave to the common people the open Book and the cup of remembrance of the shed blood of our Lord. Evangelical churches were planted in cities and hamlets, on far mountain slopes and remote valleys throughout the land. With the inquisition came the martyrdom of Huss and of thousands. The Book and the chalice were taken from the people, their churches were destroyed and meetings prohibited.

With the establishment of the Republic of Czecho-Slovakia in 1917, religious liberty was guaranteed. When the Book and the chalice were restored to the Evangelical Christians of that country, strong men, sons of martyrs who across the centuries had cherished the faith of their fathers, knelt in tears to receive the communion. In this land today, Protestant churches are everywhere being rebuilt and the emblem of the open Book, the cup of the sufferings of Christ, the crown of thorns, and the olive branch of peace is being built into chancels and archways and gables,—a silent but potent witness to the vitality and sacrificial devotion of a faith that will not die.

To youth of the twentieth century, Jesus is the Royal Highway that leads to *life abundant.*

John Oxenham says:

"To every man there openeth
A way, and ways and a way.
And the high soul climbs the highway,
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low—
And every man decideth,
Which way his soul shall go."

Today is Palm Sunday, a day set apart by the Christians throughout the world in memory of the triumphal entry of Jesus into Jerusalem, the capital city of the Jews. May this city mark also the triumphal entry of your own individual life into the Jesus way of living, through public commitment of your life to Him who came saying "I am the *way*, the truth and the *Life*. No man cometh unto the Father save through me."

PRAYER BENEDICTION: "Into My Heart."

PROCESSIONAL TO CLASSES: "Lead On, O King Eternal," No. 188.

DORAN BOOKS

Books of Interest to Sunday School Workers

THE TWELVE MINOR PROPHETS by George L. Robinson
An interpretation alive to the social significance of these dynamic characters. Net $2.00

CAMEOS FROM CALVARY
by J. W. G. Ward
The "moving picture shapes" which passed by in the greatest of all human dramas. Net $2.00

DYNAMICS OF TEACHING
by Henry Edward Tralle
A book of principles and definite practical suggestions for the teacher. Net $1.60

GETTING TOGETHER
by Edna Geister and Mary Wood Hinman
A new book with material specially prepared for large groups. Net $1.35

KATHIE'S DIARY
Edited by Margaret W. Eggleston
The winsome and fascinating story of a girl of yesterday. Net $2.00

TEACHING THE YOUTH of the CHURCH by Cynthia Pearl Maus
A vivid, authoritative analysis of the teaching process. An ideal text book for training schools. Net $1.75

PRIMARY STORY WORSHIP PROGRAMS
by Mary Kirkpatrick Berg
An indispensable aid to the primary superintendent and teacher in arranging the Sunday program. Net $1.75

THE MEASURE OF A MAN
by Arthur W. Spalding
A book for boys and those who work with boys. It helps them to see life straight. Net $1.50

At Your Religious Booksellers

GEORGE H. DORAN COMPANY · Publishers · New York

DORAN BOOKS

FLASH CARD BIBLE DRILLS
Indispensable for Sunday Schools and all Young Peoples' Work.
$5.00 a Set—Order from
THE VERMONT PRINTING CO., Brattleboro, Vt.

Christian Workers Wanted
In every community, to distribute our beautiful mottoes, religious books, Bibles, Sacred Phonograph Records, Sacred music, etc. You can do a great service and make real money representing us. Clip this Adv. and mail it to us for advance copies and instructions.
GLAD TIDINGS PUBLISHING CO.,
Dept. I. J. 207 S. Wabash Ave.,
Chicago, Ill.

USE A PAGEANT!

PAGEANTS have a charm for the young people. Young men and women who could not be hired to sing, speak or take part in the usual Easter program will impersonate a character in a pageant and do it gladly. For the sake of holding their talent for the church, USE A PAGEANT!

PAGEANTS never fail to draw a full house. USE A PAGEANT!

PAGEANTS never fail to please the audience. USE A PAGEANT!

We are specialists in Pageants. Send for our EASTER 'Catalog and Sampler," 64 pages of samples and listings of all kinds of Easter programs, cantatas, services, pageants. A copy will be sent free (while they last) to any pastor, S. S. Supt. or chairman of Program Committee.

Tullar-Meredith Co.
Box 438,
21-7th AVE.,
NEW YORK, N.Y.

Theological Seminary Extension Course

Crozer Seminary maintains a Correspondence Department for men unable to take a course in residence.
Six usual Seminary studies.
Each student treated as an individual.
Cost, including books, $10 a year.
Faculty certificate on completion.

Address ELI S. REINHOLD, A. M., Director, Chester, Pa.

Taking Thought

NELSON BIBLES
in all sizes, types and styles of binding are obtainable wherever Bibles are sold.

FREE BOOKLET
A charming 36-page booklet entitled "The Wonderful Story," published at 10c per copy, telling how the Bible came down through the ages, and containing many facts of vital interest, will be sent FREE on request to anyone mentioning The International Journal.

Did the Great Teacher really say, in Matthew 6:34, as former versions of Scripture have it, that we are to *take no thought for the morrow*? Or was the injunction as the American Standard version has it, that we *be not therefore anxious for the morrow*? In the light of all His matchless teachings, and on the authority of the more accurate translations found only in the American Standard Bible, how much more comforting it is to *be not anxious* than simply to *take no thought!*

Let your daily reading, therefore, be inspired and your meditation uplifted, by the marvelously beautiful and supremely accurate

A Teachers' Bible
No. 2172—Genuine Leather, Levant Grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $4.50

Nelson American Standard Bible
(Edited by American Revision Committee).

The American Standard Bible text has been adopted by all leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools throughout the United States and is used by over 13,000,000 scholars from which to study the International, graded, or other Bible lessons.

A Nelson Bible is a guarantee of the best character of printing, binding, paper, as well as of the latest and best translation. Two hundred styles of binding and ten sizes of type.

THOMAS NELSON & SONS 381-385 P Fourth Ave., New York
Authorized Publishers for the American Revision Committee
Dear Sirs: Please send me FREE copy of your book entitled "The Wonderful Story." This does not obligate me in any way.

Name.....
Street No .....
City..... State.....

DISCIPLINE IN THE SUNDAY SCHOOL

By Clifford W. Collins

DISCIPLINE is no problem in the Sunday school when other problems are solved. Three of these "other problems" are—interest, motivation, and environment. Attention to these will eliminate the chief causes of confusion and disorder among pupils.

Stimulating and Maintaining Interest

CHILDREN are attentive to what they are interested in. At a moving picture show hundreds of children will sit rapt and spell-bound watching the adventures of "Peter Pan," or of "Jackie Coogan at the circus," or of the "Covered Wagon." In a Sunday school class there will be no problem of discipline if interest is aroused and maintained.

A teacher complained that some boys in her junior department class were unruly and disorderly. (Such complaints are rare in thoroughly graded Sunday schools). The friendly visitor discreetly proceeded to examine the teacher rather than the boys. It was found the lessons were beyond the comprehension of ten-year-old boys and were concerning experiences natural only to adults. They had no meaning nor usefulness for fifth grade boys. This teacher's lesson material could not even stimulate interest, much less nourish and continue it.

A further examination revealed the lecture method of teaching was being used almost solely; for twenty minutes or more, the restless boys were expected to be quiet and receptive as they listened to knowledge the teacher imparted. The fault was not that the teacher knew little, but that she knew so much out of her own Bible study and past experience. She knew her Bible so well that it seemed to her unnecessary to gain any new knowledge concerning teaching in the Sunday school. Consequently, such terms as "Story-telling," "Handwork," the "Socialized Recitation," the "Project Method," "Service Activities," etc., were not in her vocabulary, though she could point in a minute to every passage in the Bible concerning "Sanctification" "Justification," etc.

Her business, primarily, was to teach the Bible, to prepare her pupils for a church membership, to get their names onto the church roll. She had had many visions in her personal religious experience, but never the vision of teaching growing, developing boys, or of adapting her materials and methods to the capacities, needs and interests of her pupils. Discipline was indeed a problem for her, a problem she must settle for herself by a new vision of her task and the use of appropriate materials and methods. Discipline means attention, attention depends on interest, and interest results when the Sunday school is "pupil-centered."

The Importance and Effect of Motivation

MOTIVATION is closely allied to interest. Motivation may be artificial or natural, external or internal, temporary or permanent, an aid or hindrance to religious development, and an aid or hindrance to such a concrete problem as discipline in the class session or worship period.

Why do children go to Sunday school? Because of the external motivation of a parent's compulsion, because of the artificial motivation of rewards, or because of the motivation of a religious attitude that is natural, internal and permanent? The latter is not only the worthiest motive but the only one that will do away with the problem of discipline.

Disciplinary problems often resolve themselves into problems of motivation. Discipline is assured when pupils are attentive because of both interest and the right motivation.

One pupil is attending Sunday school because of compulsion at home; his parents send their children to Sunday school but never go with them. The boy has logically reasoned that if Sunday school is a place to be avoided by his parents it will have no interest for him. This boy whose only motive for attendance is fear of punishment will continue troublesome until, through interesting lessons and the winsome personality of his teacher, an internal motivation is developed.

Another boy has not been captivated by the friendship of his teacher nor by the attractiveness of his Sunday school lessons. His motivation also is external; he has no motive for attending Sunday school other than the persuasion of his playmates that he may help them win a contest, the "blues" against the "reds." He expects to receive a pin every three months and perhaps a medal for a year of perfect attendance. In his case also, the teaching should develop attitudes and motives rather than factual knowledge of Bible events and doctrines.

In every case of unprofitable motivation the emotions need to be kindled to love the person and principles of Christ and wills need to be stirred to learn of His ways and advance His cause. Loyalty to Christ can be as surely taught as loyalty to one's country, and where the right motives are one of the primary aims, there is little trouble with discipline. We have been busy long enough teaching knowledge rather than training attitudes and developing characters.

Discipline is not settled when a class outwardly becomes orderly. A class is only well-disciplined when interest and attention are inwardly motivated and not externally imposed.

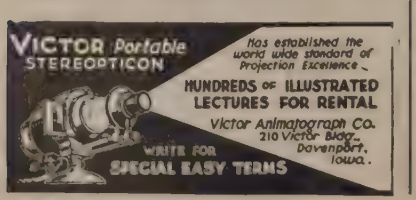
Environment Affecting Discipline

ENVIRONMENT may be used as a term to cover the physical and mechanical conditions of the individual and the class room. Used in this narrow and concrete sense environment vitally affects the attentiveness and discipline of pupils.

One boy may be restless and troublesome because of eye-strain, deafness, or other nervous or physical causes, just as an adult may be irritable and ill-tempered because of indigestion, overwork, or nervous tension. Bodily conditions affect nervous and mental conditions and reactions. Teachers should not fail to look for causes of disorderly conduct in the immediate environment of the mind, which is the physical body of the individual.

Considering the environment as the assembly-room or class-room of the Sunday school, we will find here many causes for an individual's disorder. In the worship period, for instance, inattentiveness may be due to the inability of a child to read rapidly and intelligently enough to follow the responsive reading, or it may be that because of defect of hearing and distance from the leader the child cannot hear plainly the leader's voice. Again, and as is often the case, there may be distracting influences at work in the room which are more to blame than the natural weakness or depravity of the pupil.

When a child's irritability is quickened by a natural nervous disposition, by an ill-fitting and uncomfortable seat, by over-heating and poor ventilation, by a slight attack of indigestion, by mental fatigue, by the strain of trying to hear a weak and distant voice—by countless other physical or mechanical causes, the disorder or inattention is eliminated by discovering and removing the causes.



The editor would welcome constructive suggestions for the improvement of the JOURNAL.

Pictures give in glances what volumes of words fail to convey.

Excellent for short talks and Sunday School Lessons.

Pictures like those by Millet may be used with great effect in teaching religious truth.

For 50 cents you can introduce your children to twenty-five beautiful pictures.

The Perry Pictures

Reproductions of the World's Great Paintings

ONE CENT SIZE.	3x3½.	For 50 or more.
TWO CENT SIZE.	5½x8.	For 25 or more.
TEN CENT SIZE.	10x12.	For 5 or more.

Send 50 cents for 25 on the Life of Christ or 25 selected art subjects with brief story for each art subject. Call it set 500. Size 5½x8.

LARGE PICTURES FOR FRAMING

$1.00 each for two or more; **$1.25** for one. 150 subjects. Send **$2.00** for this picture and the Good Shepherd. Size 22x28 including the margin. **Send 15 Cents** for 64-page **Catalogue,** listing 2250 pictures with 1600 miniature illustrations.

The Perry Pictures Co. Box 778 **MALDEN, MASS.**

The Christ *Hofmann*

WINSTON-INTERNATIONAL

TEACHERS' BIBLES

SELF-PRONOUNCING

Containing References, a Concordance and the most authoritative Aids to Bible Study. Printed in Black Face Type. Beautiful Bindings.

Send for Illustrated Catalog

THE JOHN C. WINSTON CO., *Publishers*
American Bible Headquarters
285 **WINSTON BUILDING** **PHILADELPHIA**

Hawk & Parr, Architects

Specialists in Church and Religious Educational Buildings

COTTON EXCHANGE BUILDING

Oklahoma City, **Oklahoma**

A. A. HONEYWELL, A. I. A.

CHURCH ARCHITECT
INDIANAPOLIS, INDIANA
Specialist in
Modern Church and Sunday School Buildings
(Fourth Edition)
LARGE BOOK OF PLANS, $1.00.

Entertaining *Your* Community Is *Our* Business

Musical Entertainments easy to produce and sure fun makers for both cast and audience.

THE MINISTER'S WIFE'S NEW BONNET: A real story of a real community—with an hilarious and unexpected ending.

THE MINISTER'S WIFE COMES BACK: A sequel to the above, in action, characters and fun.

REVEREND DAYTON UP-TO-DATE: A story of change, chance, and love, with humor predominant.

A RAINY AFTERNOON: (Female characters only). The Ladies Aid Chooses a dull afternoon to discuss the neighbors—with exciting results.

THE GYPSY PICNIC: A little musical play for children, filled with the characters children love to enact.

OUR OFFER: For 12 cents mailing costs we will lend any three copies for two weeks, the ones not purchased to be RETURNED.

ARTHUR RADCLIFFE PUB. CO.
Box 275, Milliville, N. J.

TRAINING SCHOOL FOR CHRISTIAN WORKERS

(Interdenominational)

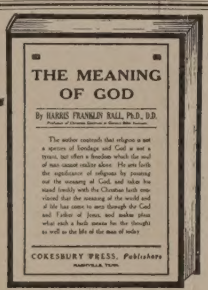
Prepares Young Women for Christian Leadership

The course of instruction includes: Bible Study, Church History, Christian Missions, Psychology and Pedagogy, Organization, and Administration of Religious Education, Pageantry, The Art of Story Telling, Worship and Music, Hygiene and Health, Practical Experience in Church and Mission Work.

Under the auspices of Woman's Branch, New York City Mission Society.
Miss Elizabeth Fillings, First Directress.
Mrs. A. F. Schauffler, Honorary Chairman of the Board of Managers.
Mrs. Stephen Baker, Chairman School Committee.

For further information address MISS CHARLOTTE A. PORTER, Dean
7 Gramercy Park, West New York City

A message far-reaching in importance



Price $1.50

The Meaning of God

By HARRIS FRANKLIN RALL, Ph.D., D.D.

Professor of Christian Doctrine, Garrett Biblical Institute

THE substance of this volume was presented as a series of lectures on the Quillian Foundation at Emory University. It is not the author's aim primarily to furnish a philosophy of religion. Neither is it the aim to defend or expound traditional theology. He takes his stand frankly within the Christian faith, convinced that the meaning of the world and of life has come to men in the God and Father of our Lord Jesus Christ.

Published by

COKESBURY PRESS, Nashville, Tenn.

For Sale at Religious Bookstores

EASTER PAGEANTS by Lyman R. Bayard

Profoundly impressive. Music beautiful and moving. Stage settings simple, requiring no curtain.

THE TIDINGS. New this year. A Beautiful Story, simply told, but powerful and thrilling. Creates an atmosphere of deep reverence. Carries the audience with it through deep sorrow to great joy. Very strong in religious impression; intensely dramatic and inspirational.

THE DAWNING. Depicts all the Resurrection events in the four Gospels in proper sequence. Instructive, Impressive and Inspiring. An Illinois church presented it eight times at one Easter, turning away hundreds nearly every time.

THE QUESTIONER. A very beautiful and powerful Morality play. The Questioner companying with Pleasure, Doubt and Gold on Easter Day, inquires, "But what if Jesus did rise? What meaneth that to me?" Wisdom, Nature, History, Reason, Religion, Experience, Sorrow, Faith, Love and Death are sent to answer his question and bring him to a triumphant solution of his problem.

Price of these pageants, 50 cents per copy; twenty or more copies 45 cents each. If you wish a **loan** copy send ten cents for each pageant desired; after ten days remit the balance of the price or return the books in salable condition. Canadian orders should be sent to THE UNITED CHURCH PUBLISHING HOUSE, Toronto, Ont., Can., adding ten cents per copy to prices quoted above.

PAGEANT PUBLISHERS **1206 South Hill St., Los Angeles, Calif.**

Northwestern University

Department of Religious Education

Wide Range of Courses. Courses, both graduate and under-graduate, are designed to meet the various needs of teachers, administrators and special workers. All courses credited toward regular academic degrees: A. B., B. S., A. M., Ph. D.

Unusual Opportunities. Not a school of theory only but of actual practice in working programs. Nearby communities enroll more than 10,000 children in Week-Day Church Schools and some 300 Vacation Schools are conducted in Greater Chicago.

Distinguished Faculty. Nationally known Specialists —Teachers, Administrators, Authors; both from regular staff and visiting professors.

Positions Waiting. Calls for trained workers come from many states and foreign countries. Graduates and former students occupy wide range of responsible positions in the field of Religious Education.

Summer Session. Eight weeks Summer Session beginning June 21, 1926. Registration in Summer Sessions especially characterized by large number of advanced students. Ideal location on Lake Michigan.

For Special Bulletin write Professor John E. Stout, Department of Religious Education, Sheridan Hall, Northwestern University, Evanston, Illinois.

BOOK NOTES

BUSY PEOPLE'S BIBLE COURSE. By C. H. Morgan. 142 pp. Price 50 cents. The Oxford University Press, New York.

THE KEY TO FAITH. By Michael O. Gershenson, Translated by Herman Frank. 156 pp. Price $1.50. The Macmillan Company, New York.

THE MENTAL GROWTH OF THE PRE-SCHOOL CHILD. By Arnold Gesell. 447 pp. The Macmillan Company, New York.

WHAT IS FAITH? By J. Gresham Machen. 263 pp. Price $1.75. The Macmillan Company, New York.

THE MEMOIRS OF WILLIAM JENNINGS BRYAN. By Mary Baird Bryan. 560 pp. Price $3.75. The John C. Winston Company, Philadelphia.

OUT-DOOR BOY CRAFTSMEN. By A. Neely Hall. 429 pp. Price $2.50. Lothrop, Lee and Shepard Company, Boston.

JEREMIAH, PRINCE OF PROPHETS. By Edward A. Annett. 170 pp. Price 85 Cents. John McCallum & Company, Glasgow.

JESUS AND OUR GENERATION. By Charles Whitney Gilkey. 183 pp. Price $2.00. The University of Chicago Press, Chicago.

MAKE YOUR CHURCH ATTRACTIVE. By Charles H. Richards. 124 pp. Price $1.00. The Pilgrim Press, Boston and Chicago.

THE TEACHING OF APOCRYPHA AND APOCALYPSE. By Charles Arthur Hawley. 165 pp. Price $1.50. Association Press, New York.

CONFERENCES, COMMITTEES, CONVENTIONS, AND HOW TO RUN THEM. By Edward Eyre Hunt. 218 pp. Price $2.50. Harper and Brothers, New York.

HOME LESSONS IN RELIGION. By Samuel Wells Stagg and Mary Boyd Stagg. 191 pp. Abingdon Press, New York.

COSTUMING A PLAY. By Elizabeth B. Grimball and Rhea Wells. 133 pp. Century Company, New York.

DRAMA AS A FACTOR IN SOCIAL EDUCATION. By Mary M. Russell. 140 pp. Geo. H. Doran Company, New York.

HOW TO DRAMATIZE BIBLE LESSONS. By Mary M. Russell. 183 pp. Geo. H. Doran Company, New York.

WORSHIP PROGRAMS. By Jay S. Stowell. 217 pp. Geo. H. Doran Company, New York.

CHURCH PAGEANTRY. By Madeleine Sweeny Miller. 216 pp. Methodist Book Concern, New York.

PLAYING TO WIN. By Fanny R. Smith. 86 pp. Mentzer, Bush & Co., Chicago.

DEVOTIONAL LEADERSHIP. By Gerrit Verkuyl. 160 pp. Fleming H. Revell Company, New York.

CHILDREN'S DEVOTIONS. By Gerrit Verkuyl. 59 pp. Westminster Press, Philadelphia.

THE STORY OF OUR BIBLE. By Harold B. Hunting. 290 pp. Chas. Scribners Sons Company, New York.

AS THE TWIG IS BENT. A series of habit talks for the Daily Vacation Bible School. By Arthur Henry Limouze. 48 pp. Price 50c. Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia.

GREAT MEN OF THE CHRISTIAN CHURCH. By Williston Walker. 378 pp. Price $1.50. The University of Chicago Press, Chicago.

THE LIFE OF CHRIST. By Ernest DeWitt Burton and Shailer Mathews. 302 pp. Price $1.90. The University of Chicago Press, Chicago.

OUTDOOR BOY CRAFTSMEN. By A. Neely Hall. 429 pp. Price $2.50. Lothrop, Lee and Shepard Company, Boston.

This book of handicraft for home, field, woods, and lake is profusely illustrated with photographs and working diagrams. It is devoted to outdoor handicraft exclusively, and fairly bulges with ideas for outdoor good times. Every boy-lover of outdoor fun will heartily welcome this clever book.

THE BEAUTY OF THE NEW TESTAMENT. By Burris A. Jenkins. 240 pp. Price $1.60. George H. Doran Company, New York.

By selected portions of poetry, prose, and narrative, of sermon, miracle, parable, and appeal deftly woven together, the author attempts to prove his thesis. He uses Moffatt's translation of the New Testament, and this gives a new thought-provoking turn to his exhibit of beauty in thought and literary form. If anything, the author rather overworks his own use of figures of speech in his enthusiasm to bring out the literary beauty of the New Testament.—*I. M. P.*

THE AUTHORIZED LIFE OF THE GREAT COMMONER. The Memoirs of William Jennings Bryan, by Himself and His Wife, Mary Baird Bryan. 560 pp Price $3.75. John C. Winston Company, Philadelphia.

Mr. Bryan began these memoirs which are finished by his accomplished wife. People who differed with Mr. Bryan in politics and religion, nevertheless, will find in this monumental biography of a great American an explanation of some incidents in his busy life not hitherto understood, and will come to a better appreciation of his real worth. As an orator, and champion of popular causes, as a Christian lay-preacher of righteousness, he made an unusual contribution to our American life, and probably during his life spoke to more people than any man who has ever lived.

THE HIDDEN ROMANCE OF THE NEW TESTAMENT. By James Alex. Robertson. 267 pp. Price $2.00. Geo. H. Doran Company, New York.

Imagination is shown to be an essential instrument in constructing the proper background of the New Testament writers. Dr. Robertson's use of language is picturesque and happy. He gives a new and inspiring picture of eleven topics and events of the New Testament, with such freshness as to lead the reader right through to the end. He makes the New Testament characters stand before you.—*I. M. P.*

THE BOY WITH THE AMERICAN RED CROSS. By Francis Rolt-wheeler. 297 pp. Price $1.75. Lothrop, Lee and Shepard Company, Boston.

This new volume in the U. S. Service series is one of the best. It carries remarkable information that every boy should know, and told in the Rolt-wheeler interesting style.

THE RELIGION OF THE PEOPLE OF ISRAEL. By R. Kittell, Translated out of the German. 229 pp. Price $1.75. Macmillan Company, New York.

Professor Kittell is a strictly up-to-date interpreter of the Old Testament. He stands for the historical character of Moses, of the tabernacle, and of many other features of Israel's early history, on the basis of the evidence of discoveries among contemperaneous peoples. Israel absorbed many of the customs, forms, and religious ideas of the Canaanites, whom she partially conquered, and whose country, Canaan, she occupied. These Canaanite colorings show themselves all down through Israel's history. Students and readers of the Old Testament will prize this volume even though the translation in too many places is a Germanized-English.—*I. M. P.*

CONFERENCES, COMMITTEES, CONVENTIONS AND HOW TO RUN THEM. By Edward Eyre Hunt. 218 pp. Price $2.50. Harper and Brothers, New York.

Conferences are essentially a device for advancing collective thought, and in a healthy democracy the reliance upon collective thought constantly grows. Literally thousands of conferences, committee meetings and conventions are held in this country every year. Many thousands of dollars are spent for travel, entertainment and time on the part of those who attend. Many of these gatherings are but fifty per cent efficient because of a poor set up or poor management. It is doubtless true that hundreds of special gatherings are held which would never have been necessary if there had been a frank facing of objectives that might be attained.

Such is the line of the discussion in this book, which is a very genuine help to those who are charged with the holding of conferences and conventions. The discussion covers the clear setting forth of the problem for which a conference is held, the planning which should be done in order to assure a successful conference, the organizing of the conference itself, the directing of the conference when it is in session, records of the results of the conference, with a special chapter each devoted to trade conventions and conferences, technical and religious conferences, and diplomatic conferences. The appendices present a body of illustrative material such as conference calls, agenda, minutes, etc., taken from some of the more important conferences held in this country.—*P. H. V.*

THREE PROBLEM CHILDREN. Narratives from a Child Guidance Clinic. 146 pp. Price $1.00. Joint Committee on Methods of Preventing Delinquency, New York.

This book gives the story of three children who came to the attention of the Child Guidance Clinic. Behavior is seen not as a problem in itself but as a result of causes often complex and hidden. To find these causes and to achieve a cure is the object of the work described. It shows in an excellent way what the objective study and treatment of individual cases can accomplish.—*P. H. V.*

PROGRAM OF JESUS. By Edward DuBose ...son. 255 pp. Price $1.50. George H. Doran ...mpany, New York.

...hop Mouzon takes his place ably in the line of ...d Cole lecturers at Vanderbilt University, and ...s a series of vital messages welcomed by ministers ...y Christian workers who think. He sets forth ...cial mission of Jesus in masterly fashion.

...ANNA'S JEWELS. By Harriett Lummus Smith. ... pp. Price $2.00. L. C. Page and Company, ...ton.

...s is the fourth Glad Book and the second by ...or Porter's successor. It is an unusually well ...n book. Pollyanna's jewels are three husky, ...some children, real youngsters whose lively ... times perpetuate the Pollyanna tradition. ...anna "fans" will rejoice in this "even better" ...or the "cheer-begetter" is lovelier in her own ... than she has ever been.

...AL CHRISTIANITY. By Willism Pierson Mer... 170 pp. Price $1.75. The Macmillan Com...y, New York.

Merrill, minister of the Brick Presbyterian ...ch, of New York City, here presents to his ...rs five virile chapters. He writes as convincingly ...speaks, his own gracious personality permeating ...ook.

...INESCAPABLE CHRIST. By Walter Russell ...wie. 206 pp. Price $1.50. Charles Scribner's ...s, New York.

...e author here presents in a most satisfactory ...the answer to the real power of Christianity in ...world today. He places Christ central, where ...hould be, and always is, when a man thinks ...ght concerning Christian religion in modern ...

...GOLD ROCK OF THE CHIPPEWA. By D. Lange. ...4 pp. Price $1.50. Lothrop, Lee and Shepard ...mpany, Boston.

...is book might be called an American Robinson ...oe story. The scene is laid in the region of the ...Inland Sea, Lake Superior, still a real frontier, ...e the author knows his ground intimately.

...EGEND OF THE GRAAL. By Douglas Horton ... pp. Price 30 cents. The Pilgrim Press, Boston. ...is legend of the graal, which is especially ap...riate for Easter, can be read or played. Built ...nd the Parable of the Good Samaritan, the ...is is clothed in the picturesque and reverent ...bolism of the Middle Ages, and carries a lesson ...lpfulness and childlike faith. Full instructions ...production are given, including suggestions for ...ery, costumes, lighting, music, and properties.

...TO ENJOY THE BIBLE. By Anthony C. Deane. ...9 pp. Price $1.25. George H. Doran Company, ...ew York.

...anon Deane happily suggests where to begin and ...to proceed in reading the Bible, if one wishes to ...y it. He really gives the background of the ...ptic gospels, the Fourth Gospel, and the Book ...cts, with a hint as to the Epistles and the Old ...ament. He brushes aside difficulties and points ...reader to a pleasant highway through the entire ...e.—*I. M. P.*

PROBLEM CHILD IN SCHOOL. By Mary B. ...ayles and Howard W. Nudd. 288 pp. Price ...00. Joint Committee on Methods of Pre...nting Delinquency, New York.

...series of narratives from the case records of ...ing teachers. Problems traced to their source, ...r treatment and the outcomes are clearly set ...n.—*P. H. V.*

...DECHOLY CLASS. A Contribution to Elemen...ry Education. By Amelie Hamaide. 318 pp. ...rice $2.00. E. P. Dutton and Company, New ...ork.

...ne of the most significant developments of modern ...cation is to make it effective in the every day ...s of children. Whole hearted, purposeful activity ...he objective sought through the use of many ...ving methods. This volume presents a fascinat... discussion of the application of this educational ...ory in a number of schools in Belgium.—*P. H. V.*

MOTHERS AND DAUGHTERS. By Jessica G. Cosgrave. 118 pp. Price $1.50. George H. Doran Company, New York.

This is a real book to real mothers of present-day daughters. And father also gets timely counsel in one of the best chapters in the book. The saneness and sympathetic understanding of this book commends it highly.

SAINT CLAUDIA. By Marshall N. Goold. 62 pp. Price, paper, 65 cents, gift edition, $1.00. The Pilgrim Press, Boston.

This three act drama is also especially appropriate for presentation at Easter time. It shows the effect of the life and death of Christ on the Roman mind. It was awarded the first prize in the 1924 Religious Drama Contest held by the Drama League of America. It is beautifully constructed, historically accurate, wonderfully impressive. Full directions for production are given.

THE CHILDREN'S BIBLE. By Arthur Mee. 494 pp. Price $3.00. George H. Doran Company, New York.

This well-known English editor and writer for children has in this volume made available and attractive to children the old, yet ever new, stories of the Book of Books. It is beautifully illustrated from the art galleries of the world's masterpieces.

THE HEART OF AN OPTIMIST. From the spoken and written words of George Landor Perin. Chosen and arranged by Florence Hobart Perin. 396 pp. Price $2.00. George H. Doran Company, New York.

Another year book, but different, true to its name, a virile, valuable volume of choice sayings of a choice soul.

TODAY'S SUPREME CHALLENGE TO AMERICA. By James Franklin Love. 101 pp. Price $1.25. George H. Doran Company, New York.

Dr. Love, of the Southern Baptist Foreign Mission Board, gives us here a well-reasoned and arousing appeal for a great forward movement in the foreign mission activity in the churches. The author shows the significant spiritual meaning of America's place of international power and leadership.

DORAN'S MINISTER'S MANUAL. By G. B. F. Hallock. 550 pp. Price $2.00. George H. Doran Company, New York.

A year's program for ministers, offered not as a substitute for thinking but to stimulate it. The manual follows the entire church year, beginning with the first Sunday in January and ending with the last Sunday in December. There are one hundred and twenty condensed sermons and outlines, sixty children's sermons, suggested hymns, salutations, invocations, offertory and pastoral prayers, and Scripture readings appropriate to the daily theme. A brief outline for the Sunday-school lesson for each week is given and the entire work is carefully indexed. Blanks throughout add to its value as a handbook.

TO CHRIST THROUGH EVOLUTION. By Louis Matthews Sweet. 351 pp. Price $2.50. George H. Doran Company, New York.

A timely book on a timeless subject, written by a scholar and a Christian who knows, and knows how to help his readers.

THE UPPER ROAD OF VISION. By Katherine R. Logan. 200 pp. Price $1.35. George H. Doran Company, New York.

Katherine R. Logan, National Y. W. C. A. secretary, and long time worker with young people, writes this, her second "road" book, sequel to *The Call of the Upper Road*. The titles of her five virile chapters are: Visions and No Visions, The Significance of a Vision, Childhood and Fairyland, Dreamers in Action, and Hold to Your Vision. What a rare gift book of wisdom and sympathy for youth!

OUR CHILDREN. By Catherine Booth-Clibborn. 148 pp. Price $1.00. George H. Doran Company, New York.

Seldom does one pick up a more virile and yet more beautiful appeal to Christian parents. The great daughter of a great father draws on her rich store house of mother love and Christian faith and writes as a real evangel, a message of practical common sense, which not only parents but all who love children should read.

YOUNG PEOPLE'S COUNTY INTER-SUNDAY SCHOOL COUNCIL

THE FOLLOWING program of activities for a County Older Boys and Older Girls Inter-Sunday School Council was prepared by the Young People of Cedar County, Iowa, under the direction of their leader, Miss Bertha Pownall, Superintendent of the Young People's Division for the County Council. Miss Pownall is an experienced worker with youth, a student of the International Geneva Training Schools, a group leader and official of the International Geneva Girls Camp for a number of years. For the last four years she has been the Young People's Superintendent in her own county, doing an excellent work in organizing and directing the Community Young People's program.

It is with her consent, and with the thought that other Councils might be glad to exchange programs occasionally through the columns of the JOURNAL that the Iowa Sunday School office releases her program for publication.—*O. G. H.*

SECRETARY'S REPORT BOARD

Made in 5 sizes

This is No. 3 size 45x48 inches. Will increase both attendance and offerings 25% in a few weeks time by giving Gold Star Class Recognition.

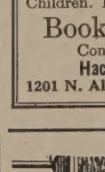
New 1920 Catalogue Now Ready

Wm. H. Dietz, 20 E. Randolph St., Chicago

SONG BOOKS of All Publishers

We Keep the BEST in Stock

Order all samples of us. Save time and postage. Excell Hymnal, Hymns of Praise No. 2, Cokesbury Hymnal, Hymns for Today, Hymnal for American Youth, Worship and Song, etc.



5 Male Quartet Books.
Sales, Over 150,000.
Sacred, 35c.; Clover Leaf, 35c.; Concert, 35c.; Good Luck, 35c.; Brotherhood Hymns, 50c.

Ladies' Voices (Quartets), Cloth 50c.

"Favorite Solos." 271 Nos. Culled from 300 books. Worth $100 to Church Singers. 14th edition—$1.50.

"Jewels for Juniors." Songs and Exercises for Children. Flexible $25; Cloth $40 per 100.

Books { 1—On the Fine Arts / 2—For Preachers } Send for lists
Communion Ware and Accessories

Hackleman Book-Music-Supply Co.
1201 N. Alabama St. Indianapolis, Ind.

Meets Every Need

The Greatest Hymns will satisfy everybody in the Church or Sunday School. Adapted for every service because it combines stirring Gospel Songs with inspired Standard Hymns. New edition on high quality paper, clean printing and unusually strong binding. Test the book yourself.

352 Pages —427 Songs

SEND COUPON FOR SAMPLE COPY

Three bindings — Blue Vellum Paper, Silk Basket Cloth, Super-fine Silk with church name stamped in gold leaf on cover. Price per 100 copies $35, $60 and $85 respectively.

TABERNACLE PUBLISHING CO., 29 S. LaSalle St., Chicago, Ill.
(Also F. O. B. following distributors)
Goodenough & Woglom, New York; Biola Book Room, Los Angeles

Mail to Nearest Office, Dept. 617

Gentlemen: Please send me postpaid, without obligation except that I will return or pay for same within 30 days, a copy of Greatest Hymns in ..... Binding.

Name .....

Address .....

P. O. ..... State .....

Cedar County, Iowa, Older Boys and Older Girls Inter Sunday-School Council

Purpose—To carry on Organized Young People's Activities throughout the year. Community Wide; District Wide; County Wide.

Program for the Year: November, 1925, to November, 1926

November—*Echo Meeting*—Older Boys and Girls Conference. Appointment of Committees and the year's work outlined.

December—*Rally Banquet*— for boys and girls from 12 to 16 years of age. Carried out by members of Inter S. S. Council. (In each District). Christmas Carols sung at Old Folk's Home and Children's Hospital.

January—*Organized Class*—Survey and Demonstration of Organized class in each District.

February—*"Go to Church" Campaign.* (Young people have charge of evening Service for one month.)

March—*Dramatization* of Bible Stories (One in each District).

April—*Sunrise Easter* Service.

May—*Help promote* Mother and Daughter Week. County Picnic for Boys and Girls (12 to 16 years of age).

June—*Hold Annual* County Rally Picnic and Vesper Service.

July—*Father and Son* Picnic and Camp-fire Service—Mother and Daughter Picnic and Camp-fire Service.

August—*The Inter S. S. Council* represented at State Training School and Geneva Camps.

September—*"Bring Another"*—A campaign for membership in Older Boys and Girls Classes.

October—*Pageants* and Biblical Plays.

November—*Promote* Older Boys and Girls County Conference. A check-up of the year's work.

(Continued from page 23)

formulated items, using the customary point basis as a rough measure of relative success. It is supposed that the efficiency of a school is to be estimated by giving it a rating of one to ten on each of the ten points following.

1. For the development of a program of community work based on a thorough-going study of the community made by pupils of the school under the leadership of trained adults.....10
2. For carrying out such a community study and program in cooperation with one or more other schools.....10
3. For utilizing in the building of such a program the best knowledge available in the field of social usefulness, and cooperating with local betterment societies.....10
4. For studying the behavior problems of the children in the school and community with a view to locating particular moral needs or needs of personal adjustment, and building a program for meeting the specific needs of these particular pupils or children of the community.....10
5. For studying the day-school curriculum as it bears on the daily experience of each member of the school, and seeking to make adjustments to this experience.....10
6. For studying the inner family experience of each pupil to find out the points at which the social and religious experience of the family needs supplementing or changing, and devising methods of supplementing or changing this experience...10
7. For reorganizing the church in such a way as to provide opportunity for active participation by the young people in the management and conduct of the church.....10
8. For studying the present aims of the school and of the church in the light of recent discussions of the social function of the church and the aims of religious education, and redefining these aims.....10
9. For the accurate measurement of any phase of the work of the school.....10
10. For the conduct of a carefully and intelligently controlled experiment in the method of worship, discussion or other class room work, or administration, guided by the best that is known anywhere about the particular type of work that is being experimented with.....10

* * *

ANYONE LOOKING over this list will note omissions, as I have myself, having read it through. It is not my intention to make a cast iron list, but to suggest what ought to go into any list of dynamic standards which are to prove useful for the guidance and stimulation of church schools of every level of attainment. I believe that every school wants to do the best it can, that it gets its ideas of what that best is largely from its own denominational leadership, that it would resent being pandered to because of its supposed incompetence, that it is capable of applying common sense to the real business of religious education, and that it could and would gladly experiment and do so with great profit to itself and to the cause of religious education if it could be released from the inhibitions that have been drilled into it through generations of overhead insistence on uniformity as the great ideal of church work.

Such a program of standardization would put a far heavier burden on the educational leadership of the denominations than it now carries. It emphasizes the necessity of educational leadership in the local church and community instead of providing a way of getting rewards without such leadership and without demonstrable educational results. It makes it possible to grade *all* schools on the same scale, from the "worst" to the "best," and it identifies the "best" not with conventional mediocrity but with true educational progress.

"Far the finest I have yet found"

ARE YOU PLANNING FOR YOUR Vacation Bible School?

Then you will be interested in our booklet fully describing our new and surprisingly complete course. Authorities in Sunday School work, almost to a unit, freely acknowledge that it is the most complete published. The course covers three grades—Kindergarten, Primary and Junior. The important feature in which it differs from all others is

All book materials necessary for the work of each teacher are to be found in the one book provided for that teacher.

The booklet, aside from giving complete description of the course, contains an outline of a typical day's work. Clip the attached coupon and send for one today.

THE STANDARD PUBLISHING COMPANY
Dept. 39-K, Eighth, Ninth and Cutter Sts., Cincinnati, O.

Gentlemen.—Please mail me the free booklet describing your New Vacation Bible School Course.

Name.....

Address.....

.....

DEAGAN TOWER CHIMES
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
STANDARD SETS - $6,000 AND UP
J. C. DEAGAN, INC.
181 DEAGAN BUILDING, CHICAGO

HAND WORK

A simple, practical, supplementary set of Hand Work to be used with the INTERNATIONAL GRADED LESSONS for Beginners and Primary grades. Something for the child to do every Sunday in the year. The material for the child is ALL prepared. Teacher's Handbook.
Send stamp for Specimen Page.
MILLER PUBLISHING CO.
Salamanca, N. Y.

Communion Ware of Quality

Best Materials
FINEST WORKMANSHIP
ALUMINUM
SILVER PLATE
Individual Glasses

Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 310 1701-1703 Chestnut Street, Philadelphia

The next best thing to going to the Birmingham Convention is to be a regular reader of this JOURNAL.